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THE

MODE AND SUBJECTS OF BAPTISM

EXAMINED,

IN

SEVEN SERMONS.

TO WHICH IS ADDED,

A BRIEF HISTORY

OF THE

BAPTISTS.

BY DANIEL MERRILL, A. M.

PASTOR OF THE CHURCH OF CHRIST IN SEDGWICK.

Doth our law judge any man before it hear him, and know what he doeth? NICODEMUS. John vii. 51.

Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. JESUS CHRIST.

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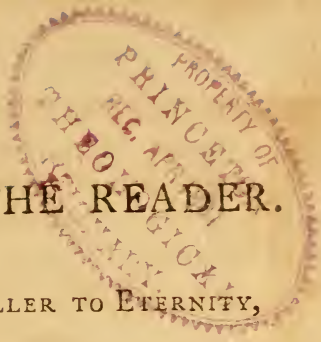

TO THE READER.

FELLOW TRAVELLER TO ETERNITY,

YOU and I are the offspring of God. The period of our return to him ſwiftly approaches. Then the motive I have had in writing, and which you ſhall have had in reading, will both be known. How, and how far, the following pages will affect my preſent and future life, is with the LORD. How far they ſhall affect thine, is alſo with HIM. One thing is certain: the truth of what I have written will be ſoon known. You are willing to know it now, provided you know the value of the goſpel, and poſſeſs an heart humbled by its doctrines.

Reader, be not offended at what I have written, till you be ſure it is falſe. Do thyſelf no harm. Read, conſider, compare every part, and the whole with divine truth, in ſuch a manner and ſpirit, as ſhall yield thee a pleaſing reflection in the world to come.

If

If the ſubject, as here preſented, be true, it is a ſerious truth. If an error, it is a ſerious one. It nearly concerns the kingdom of EMMANUEL, to whoſe pleaſure and mercy the whole is cheerfully reſigned,

By,
Reader,
Thy Servant,
For Jeſus' Sake,

THE AUTHOR.

Sedgwick, Dec. 27, 1804.

THE MODE AND SUBJECTS OF BAPTISM.

SERMON I.

MATTHEW XVIII. 19, 20.

Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt; teaching them to obſerve all things whatſoever I have commanded you: And, lo, I am with you alway, even unto the end of the world. Amen.

IT hath pleaſed the Father of Mercies to beſtow on fallen man a revelation from heaven. In it is contained the ſcheme of grace, which brings life and immortality to light. It ſhows the way by which to eſcape the wrath to come, and to find the favour of God. All ſcripture is given by his inſpiration, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs; that the man of God may be perfect, thoroughly furniſhed unto all good works.

Till the human heart be humbled, in meaſure, man feels not his need of divine teaching; nor will he make the ſcriptures the man of his counſel. But, my brethren, and people, it is doubtleſs the caſe, that many of

you poſſeſs a willingneſs to have your principles and practice ſquared by the word and teſtimony of Jeſus Chriſt. My text contains ſome of the laſt words of our great High Prieſt. It is the general orders which he gave his firſt apoſtles, and left for the inſtruction, practice and comfort of all their ſucceſſors, to the end of the world. In the verſe which precedes my text, Chriſt informs us, that all power in heaven and in earth is given unto him. His words, therefore, are clothed with authority. May we hear, and fear, and be obedient. Where the word of a king is, there is power; and who may ſay unto the King of Zion, What doſt thou?

So far as we be Chriſtians, all that is neceſſary to enforce obedience is, to know what Chriſt would have us to do. Perhaps not a paſſage in all the oracles of truth contains more extenſive inſtruction than do the words of my text. The commands are exceedingly broad; the Baptiſmal Inſtitution comprehends all obedient diſciples; and the comforting promiſe is durable as the world.

In my text, Chriſt Jeſus, the head of the church and Lord of all, conſtituted his preſent and ſucceeding diſciples to be apoſtles unto all nations. It contains their commiſſion, and general and particular orders. In it they are directed——

I. To go and diſciple all nations.

II. To baptize them in the name of the Father, and of the Son, and of the Holy Ghoſt.

III. He directs theſe newly conſtituted apoſtles, and all their ſucceſſors, to teach their baptized diſciples to obſerve all things whatſoever he had given in commandment.

Laſtly.

Laſtly. For their encouragement and comfort, he adds, And, lo, I am with you alway, even unto the end of the world. Amen.

I ſuppoſe it will be expedient, and with me it is an indiſpenſable duty, that I lay each of theſe propoſitions as fairly and as fully before you as I can. But I ſhall not obſerve the order in which they lie in my text, which is as I have juſt ſtated them. For I have many things to ſay unto you, in agreement with my text, but fear that you are not, all of you, able to bear them now. We ſhall therefore begin with the

II. Which contains Chriſt's command to baptize, in the name of the Father, and of the Son, and of the Holy Ghoſt, thoſe who ſhall be diſcipled of all nations.

Nor do I purpoſe to call your attention, at this time, to the whole which is implied in this propoſition. But what I purpoſe is, to define a few words which appertain to the ordinance, and then collect the ſcripture account of baptiſm, with ſome other texts, which may throw light upon the ſubject. Afterwards, in diſcourſes which may follow, I may produce evidence, that my definition of baptiſm is accurate and juſt; and ſhow how the apoſtles and primitive Chriſtians underſtood this matter, and how they practiſed. When this is done, it will be eaſily ſeen, what is the outward and viſible part of baptiſm; and then the purport, end and deſign of the inſtitution may call for ſome attention.

Before I proceed to open, illuſtrate and confirm theſe particulars, I have ſeveral things to ſay unto you. For I wiſh you to attend to the ſubject without partiality and without hypocriſy. I pray God to remove darkneſs and all prejudice from your minds, that you may, indeed, come to the law and to the teſtimony of Jeſus Chriſt in this matter. You

You will conſider me as under the ſtrongeſt worldly inducements to continue to believe and practiſe as I have heretofore done; for ſhould I, after mature conſideration, be conſtrained to believe and practiſe differently, you will be releaſed from all legal obligations to afford me any farther ſupport; my relations will, the moſt of them, probably be greatly ſhocked, and diſpleaſed, at the report: many, whom I highly value as Chriſtians, and numbers of them zealous preachers of the goſpel, will, it may be, conſider me as loſt, and worſe than loſt, to the church and world: and, beſides this, multitudes will, no doubt, ſay all manner of evil againſt me. All this being true, with a thouſand other connected, ſmaller evils, and nothing of a worldly nature in proſpect, ſave what is contained in the promiſe of Jeſus Chriſt, you cannot but conclude that I ſhall proceed no farther in this matter than I am obliged to, in following the Lamb of God whitherſoever he goeth.

Having ſaid thus much with reſpect to myſelf, I will ſtill add, that, ſhould a change in my belief and practice, reſpecting the ſubject on hand, bring me to a more full belief and practice of the truth, I ſhall, on the whole, be a gainer. But, ſhould a change take place, and I be called to ſuſtain all the evils which I may calculate upon, and after all be plunged myſelf into a hurtful and bewildering error, ſurely all the meek and lowly in heart would rather commiſerate than revile me.

Another thing I would mention to you, ſo that the ſubject may, if it poſſibly can, meet your minds without prejudice. You ought not to fix your judgments, nor found your belief, upon the arguments, or confeſſions, of great and good men, any farther than ſuch arguments and

and confeſſions are conformed with the ſcriptures of truth. Should we hearken to what the greateſt and beſt of men have confeſt and affirmed of the ſubject which we are about to conſider, and have our belief and practice correſponding with what they have written, the matter would, moſt evidently, go againſt what we have, in time paſt, both believed and practiſed. For they have very generally, or very many of them, if not all of them, confeſt, or affirmed, however their practice may have been, that immerſion was the mode practiſed by the apoſtles and primitive church. This I purpoſe to prove to you in its proper place.

What I have more to add, before I proceed to the main buſineſs, is, to ſtate a few plain truths.

1. Baptiſm is a poſitive inſtitution, about which we can know nothing, as to its being a Chriſtian ordinance, but from what Chriſt, and thoſe inſpired by his Spirit, have taught us.

2. All which we are required to believe and practiſe, with reſpect to the Chriſtian ordinance of baptiſm, is declared to us by Jeſus Chriſt and his forerunner and apoſtles.

3. When Jeſus Chriſt firſt inſtituted the ordinance of baptiſm, he, no doubt, delivered his mind ſo clearly and fully upon the ſubject, that his immediate diſciples and apoſtles underſtood and practiſed as he would have them.

4. Every thing which hath, by the precepts and commandments of men, been added ſince, is diſtinct from the ordinance, and makes no part of it.

5. No man, or body of men, have any more authority to add to this ordinance, or to diminiſh from it, than they have to inſtitute a new one and call it Chriſt's.

6. Whenever

6. Whenever, and wherever, this ordinance is so changed, as to lose the intent of the Institutor, then and there the ordinance is lost, and becomes no Christian ordinance at all.

Having laid these preparatory observations, remarks and plain truths before you, we proceed to consider the subject now on hand, which is—

Christ's command to baptize, in the name of the Father, and of the Son, and of the Holy Ghost, those who shall be discipled of all nations.

What is proposed for the present discourse is—

1. To define a few words which appertain to the ordinance of baptism. Then—

2. To collect the scripture account of baptism, together with some other texts, which may throw light upon the subject. Afterwards, in some following discourses, we may—

3. Produce evidence, that my definition of baptism is accurate and just. Then show—

4. How the apostles and primitive church understood this matter, and how they practised. When this is done, it will be easily seen—

5. What is the outward and visible part of Christian baptism. Then—

Lastly, The purport, end and design of the baptismal institution may call for our attention.

Agreeably to what is proposed, we are—

1. To define a few words which appertain to the ordinance of baptism. These are—

1. *Baptisterion*, Greek; *baptisterium* and *lavarum*, Latin; a font, a bath, a washing place, a vessel to wash the body in; English.

2. *Baptisma* and *baptismos*, Greek; *Baptisma* and *Lotio*, also

alſo, *ablutia ſaura*, Latin; baptiſm, waſhing, ſacred, ceremonial waſhing; Engliſh.

3. *Baptiſtis*, Greek; *baptiſta*, Latin; one who dips, a baptiſt; Engliſh.

4. *Baptizō*, Greek; *baptizo*, *mergo*, *lavo*, Latin; to baptize, to dip all over, to waſh; Engliſh.

5. *Louō*, Greek; *lavo*, Latin; to waſh, to rinſe, to bathe; Engliſh.

2. We are to collect the ſcripture account of baptiſm, together with ſome other texts which may throw light upon the ſubject.

We will begin with thoſe paſſages which ſpeak of the baptiſm of John.

1. *Matth.* iii. 5, 6, 7. Then went out to him Jeruſalem, and all Judea, and all the region round about Jordan, and were baptized of him IN Jordan, confeſſing their ſins. But when he ſaw many of the Phariſees and Sadducees come to his baptiſm, he ſaid unto them, O generation of vipers, &c.

2. Verſe 11. I indeed baptize you with water unto repentance, &c.

3. Verſes 13, 14, 15, 16. Then cometh Jeſus from Galilee to Jordan, unto John, to be baptized of him: but John forbade him, ſaying, I have need to be baptized of thee, and comeſt thou to me? and Jeſus, anſwering, ſaid unto him, Suffer it to be ſo now, for thus it becometh us to fulfil all righteouſneſs: then he ſuffered him. And Jeſus, when he was baptized, went up ſtraightway out of the water.

4. *Matth.* xxi. 25, 26, 27. The baptiſm of John, whence was it, from heaven, or of men? And they reaſoned with themſelves, ſaying, If we ſhould ſay from heaven, he will ſay unto us, Why did ye not then believe him?

him? But, if we ſhall ſay of men, we fear the people, for all hold John as a prophet. And they anſwered Jeſus and ſaid, We cannot tell, &c.

5. *Mark* i. 4, 5. John did baptize in the wilderneſs, and preach the baptiſm of repentance for the remiſſion of ſins. And there went out unto him all the land of Judea, and they of Jeruſalem, and were all baptized of him, IN the river of Jordan, confeſſing their ſins.

6. Verſes 8, 9, 10. I indeed have baptized you with water—And it came to paſs in thoſe days, that Jeſus came from Nazareth of Galilee, and was baptized of John IN Jordan, and ſtraightway coming up out of the water, &c.

7. *Mark* xi. 30. The baptiſm of John, was it from heaven, or of men?

8. *Luke* iii. 3. And he came into all the country about Jordan, preaching the baptiſm of repentance for the remiſſion of ſins.

9. Verſes 7, 8. Then ſaid he to the multitude that came forth to be baptized of him, O generation of vipers ———bring forth therefore fruits meet for repentance.

10. Verſe 12. Then came alſo publicans to be baptized.

11. Verſe 16. I indeed baptize you with water.

12. Verſe 21. Now when all the people were baptized, it came to paſs that Jeſus alſo, being baptized, &c.

13. *Luke* vii. 29, 30. And all the people that heard him, and the publicans, juſtified God, being baptized with the baptiſm of John. But the Phariſees and lawyers rejected the counſel of God againſt themſelves, being not baptized of him.

14. *Luke*

14. *Luke* xx. 4. The baptiſm of John, was it from heaven, or of men?

15. *John* i. 25, 26. Why baptizeſt thou, then, if thou be not that Chriſt, nor Elias, neither that prophet? John anſwered them, ſaying, I baptize with water.

16. Verſe 28. Beyond Jordan, where John was baptizing.

17. Verſe 31. That he ſhould be made manifeſt to Iſrael; therefore am I come baptizing with water.

18. Verſe 33. He that ſent me to baptize with water.

19. *John* iii. 23. And John alſo was baptizing in Enon, near to Salim, becauſe there was much water there; and they came and were baptized.

20. *John* iv. 1. The Phariſees had heard that Jeſus made and baptized more diſciples than John.

21. *John* x. 40. Beyond Jordan, into the place where John at firſt baptized.

22. *Acts* i. 5. John truly baptized with water.

23. Verſe 22. Beginning from the baptiſm of John.

24. *Acts* x. 37. After the baptiſm which John preached.

25. *Acts* xi. 16. John indeed baptized with water.

26. *Acts* xiii. 24. When John had firſt preached, before his coming, the baptiſm of repentance to all the people.

27. *Acts* xviii. 25. He (Apollos) ſpake and taught, diligently, the things of the Lord, knowing only the baptiſm of John.

28. *Acts* xix. 3, 4. Unto what then were ye baptized? And they ſaid, Unto John's baptiſm. Then ſaid Paul, John verily baptized with the baptiſm of re-

pentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

We will next turn our attention to those texts which mention Christ's baptism.

1. *Matth.* xxviii. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

2. *Mark* xvi. 15, 16. And he said unto them, Go ye into all the world, and preach the gospel to every creature: he that believeth and is baptized, shall be saved.

3. *John* iii. 5. Except a man be born of water, and of the Spirit, &c.

4. Verse 22. After these things came Jesus and his disciples into the land of Judea, and there tarried with them and baptized.

5. Verse 26. Behold the same baptizeth, and all men come to him.

6. *John* iv. 1, 2. When therefore the Lord knew how the Pharisees had heard, that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples.)

7. *Acts* iii. 38. Then Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.

8. *Acts* ii. 41. Then they that gladly received his word were baptized.

9. *Acts* viii. 12, 13. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men

men and women. Then Simon himſelf believed alſo, and when he was baptized, &c.

10. *Acts* viii. 16. Only they were baptized in the name of the Lord Jeſus.

11. Verſes 36, 37, 38, 39. And as they went on their way, they came unto a certain water, and the eunuch ſaid, See, here is water, what doth hinder me to be baptized? And Philip ſaid, If thou believeſt with all thine heart, thou mayeſt. And he ſaid, I believe that Jeſus Chriſt is the Son of God. And he commanded the chariot to ſtand ſtill. And they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, &c.

12. *Acts* ix. 18. And he (Saul) aroſe, and was baptized.

13. *Acts* x. 47, 48. Can any man forbid water, that theſe ſhould not be baptized, which have received the Holy Ghoſt as well as we? and he commanded them to be baptized in the name of the Lord.

14. *Acts* xvi. 15. And when ſhe (Lydia) was baptized, and her houſehold.

15. Verſe 33. And was baptized, he (the jailor) and all his, ſtraightway.

16. *Acts* xviii. 8. And many of the Corinthians, hearing, believed and were baptized.

17. *Acts* xix. 5. When they heard this, they were baptized in the name of the Lord Jeſus.

18. *Acts* xxii. 19. And now, why tarrieſt thou? ariſe and be baptized, and waſh away thy ſins, calling on the name of the Lord.

19. *Rom.* vi. 3, 4. Know ye not, that ſo many of us as were baptized into Chriſt Jeſus, were baptized into

to his death? Therefore we are buried with him by baptiſm into death, that, like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.

20. 1 *Cor.* i. 13, 14, 15, 16, 17. Were ye baptized in the name of Paul? I thank God that I baptized none of you but Criſpus and Gaius; leſt any ſhould ſay that I had baptized in mine own name. And I baptized alſo the houſehold of Stephanas: Beſides, I know not whether I baptized any other; for Chriſt ſent me not to baptize, but to preach the goſpel.

21. 1 *Cor.* vi. 11. But ye are waſhed.

22. 1 *Cor.* 12, 13. For by one Spirit are we all baptized into one body.*

23. 1 *Cor.* xv. 29. Elſe what ſhall they do that are baptized for the dead?

24. *Gal.* iii. 27. For as many of you as have been baptized into Chriſt, have put on Chriſt.

25. *Eph.* iv. 5. One baptiſm.

26. *Eph.* v. 26. That he might ſanctify and cleanſe it with the waſhing of water by the word.

27. *Col.* ii. 12. Buried with him in baptiſm, wherein alſo ye are riſen with him.

28. *Titus* iii. 5. According to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt.

29. *Heb.* vi. 2. The doctrine of baptiſms.†

30. *Heb.* x. 22. Our bodies waſhed with pure water.

31. 1 *Peter*,

* *This intends, as ſome ſuppoſe, the baptiſm of the Holy Ghoſt.*

† *It is not certain that this hath any reference to Chriſtian baptiſm. If it have, it muſt refer not to that only. See* DODDRIDGE in loc.

31. 1 *Peter*, iii. 21. The like figure whereunto even baptiſm doth now ſave us, (not the putting away the filth of the fleſh, but the anſwer of a good conſcience towards God, by the reſurrection of Jeſus Chriſt.)

Theſe, I believe, are all the texts in the New Teſtament which have a plain and obvious reference to either the baptiſm of John, or of Chriſt. They afford us the ſum of all the knowledge which we can have of either the mode or ſubjects of Chriſtian baptiſm. What theſe paſſages ſay, we may believe: what they do not countenance, we may not believe. I will now ſet before you thoſe paſſages where waſhing is mentioned, and the Greek words which are uſed.

1. *Matth.* vi. 17. But thou, when thou faſteſt, anoint thy head, and (*nipſai*) waſh thy face.

2. *Matth.* xv. 2. Why do thy diſciples tranſgreſs the tradition of the elders? for they (*niptontai*) waſh not their hands when they eat bread.

3. *Matth.* xxvii. 24. When Pilate ſaw that he could prevail nothing, but that rather a tumult was made, he took water and (*epanipſato*) waſhed his hands.

4. *Mark* vii. 2. And when they ſaw ſome of his diſciples eat bread with defiled, that is to ſay with (*aniptois*) unwaſhen hands.

5. Verſe 3. For the Phariſees, and all the Jews, except they (*nipsōntai*) waſh their hands oft, they eat not, &c.

6. Verſe 4. When they come from the market, except they (*baptizōntai*) waſh, they eat not; and many other things there be which they have received to hold, as the (*baptiſmous*) waſhings of cups and pots, brazen veſſels, and of tables.

7. Verſe 5. But eat bread with (*aniptois*) unwaſhen hands.

8. Verſe 8. For, laying aſide the commandments of God, ye hold the tradition of men, as the (*baptiſmous*) waſhing of pots and cups.

9. *Luke* v. 2. And they (*epiplunan*) were waſhing their nets.

10. *Luke* vii. 38. And ſtood at his feet, behind him, weeping, and began (*brechein*) to waſh his feet.

11. Verſe 44. And he turned to the woman, and ſaid unto Simon, Seeſt thou this woman? I entered into thine houſe, thou gaveſt me no water for my feet; but ſhe (*ebrexe*) hath waſhed my feet with tears.

12. *Luke* xi. 38. And when the Phariſees ſaw it, that he had not firſt (*ebaptiſthē*) waſhed before dinner.

13. *John* ix. 7. And ſaid unto him, Go, and (*nipſai*) waſh in the pool of Siloam;—he went his way therefore and (*nipſato*) waſhed,

14. Verſe 15. Then again the Phariſees alſo aſked him how he had received his ſight: he ſaid unto them, He put clay upon mine eyes, and I (*enipſamēn*) waſhed and do ſee.

15. John xiii. 5. After that he poured water into a baſon, and began (*niptein*) to waſh the diſciples' feet.

16. Verſe 6. And Peter ſaid unto him, Lord, doſt thou (*nipteis*) waſh my feet?

17. Verſe 8. Peter ſaith unto him, Thou ſhalt never (*nipſes*) waſh my feet. Jeſus anſwered him, If I (*nipto*) waſh thee not, thou haſt no part with me.

18. Verſe 10. Jeſus ſaith to him, He that is (*leloumenos*) waſhed, needeth not ſave (*nipſaſthai*) to waſh his feet, &c.

19. Verſe 14. If I then, your Lord and maſter (*enipſa*) have waſhed your feet, ye alſo ought (*niptein*) to waſh one another's feet.

20. *Acts*

20. *Acts* ix. 37. And it came to pass in those days, that she was sick and died, whom when they had *(lousantes)* washed.

21. *Acts* xvi. 33. And he took them, the same hour of the night, and *(elousen)* washed their stripes.

22. *Acts* xxii. 16. And now, why tarriest thou? arise and be baptized, and *(apolousai)* wash away thy sins.

23. 1 *Cor.* vi. 11. But such were some of you, but ye *(apelousasthē)* are washed.

24. *Eph.* v. 26. That he might sanctify and cleanse it with *(loutrō)* the washing of water by the word.

25. 1 *Tim.* v. 10. If she *(enipsen)* have washed the saints' feet.

26. *Titus* iii. 5. By the (*loutrou*) washing of regeneration.

27. *Heb.* ix. 10. Which stood only in meats and drinks, and (*diaphorois baptismois*) divers washings.

28. *Heb.* x. 22. Having our bodies (*leloumenoi*) washed with pure water.

29. 2 *Peter*, ii. 22. But it is happened unto them according to the true proverb—and the sow that (*lousamenē*) was washed, &c.

30. *Rev.* i. 5. Unto him that loved us and (*lousanti*) washed us from our sins in his own blood.

31. *Rev.* vii. 14. These are they who came out of great tribulation, and (*eplunan*) have washed their robes in the blood of the Lamb.*

Those passages which make mention of SPRINKLING, with the Greek words used, now call for your attention.

1 *Heb.*

* Plunō *properly signifies to wash clothes; as* louō, *the body; and* niptō, *the face and hands.*

1. *Heb.* ix. 13. For if the blood of bulls and goats, and the aſhes of an heifer (*rhantizouſa*) ſprinkling the unclean, &c.

2. Verſe 19. He (Moſes) took the blood of calves and of goats, with water, and ſcarlet wool and hyſſop, and (*errhantiſe*) ſprinkled both the book and all the people.

3. *Heb.* x. 22. Having our hearts (*errhantiſmeroi*) ſprinkled from an evil conſcience.

4. *Heb.* xi. 28. Through faith he kept the paſſover and the (*proſchuſin*) ſprinkling of blood.

5. *Heb.* xii. 24. And to the blood of (*rhantiſmou*) ſprinkling.

6. 1 *Peter* i. 2. And to the (*rhantiſmon*) ſprinkling of the blood of Jeſus Chriſt.

Laſtly. You will now give attention, for a moment, to thoſe paſſages of ſcripture where the word DIP is mentioned.

1. *Luke* xvi. 24. That he may (*bapsē*) dip his finger in water.

2. *Matth.* xxvi. 23. And he anſwered and ſaid, He that (*embapſas*) dippeth his hand with me in the diſh.

3. *Mark* xiv. 20. And he anſwered and ſaid unto them, It is one of the twelve, that (*embaptomenos*) dippeth with me in the diſh.

4. *John* xiii. 26. And he anſwered, He it is to whom I ſhall give a ſop when I have (*bapſas*) dipped it; and when he had (*embapſas*) dipped the ſop, &c.

5. *Rev.* xix. 13. And he was clothed with a veſture (*embammenon*) dipped in blood.

A few remarks on what we have paſſed over will cloſe the preſent diſcourſe.

1. We ſee that all the words, which appertain to the ordinance

ordinance of baptiſm, ſignify the ſame which they would provided immerſion were the ſcripture mode.

2. We ſee that the ſubject of baptiſm is very repeatedly mentioned in the New Teſtament. It is brought to view expreſsly in about threeſcore paſſages.

3. Whenever baptiſm is mentioned, and neither the word *baptizō*, nor *baptiſmos*, is uſed, the word ſubſtituted plainly intimates that bathing, or waſhing the body all over, is the mode; for this is the ſignification of *louō*, which is the word, and the only word, which the ſcriptures employ in the room of *baptizō*.

4. Whenever *baptizō*, or *baptiſmos*, is tranſlated waſhing, a ceremonial and not a common waſhing is manifeſtly intended.

5. We find that in all the places where ſprinkling is mentioned, the original words, *rhantizō* and *proſchuſin*, are very different from *baptizō* and *baptiſmos*.

6. You will pleaſe to obſerve, that wherever we find, through the New Teſtament, the word, to dip, it is from the ſame theme whence *baptizō* comes.

7. We ſee that every thing looks as though *immerſion* might be the *mode*; and, as for *ſprinkling*, there is, to ſay the leaſt, nothing which *looks* like it.

THE MODE AND SUBJECTS OF BAPTISM.

SERMON II.

MATTHEW XXVIII. 19, 20.

Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt; teaching them to obſerve all things whatſoever I have commanded you: And, lo, I am with you alway, even unto the end of the world. Amen.

THE buſineſs which we are now upon depends very much upon the definitions of certain words, and principally upon the definition of the word *baptize*, and upon the certain evidence of ſuch definition, or definitions, being accurate and juſt. For we can no otherwiſe underſtand what God the Lord ſaith unto us, than by knowing the import of the words by which he is pleaſed to communicate his will. The Great Teacher, who came from God, hath doubtleſs communicated his mind ſo explicitly that the humble in heart may know the common matters which relate to faith and practice. If we devoutly ſearch the ſcriptures, and ſeek wiſdom as ſilver, and ſearch for her as for hid treaſures, God will make us to underſtand knowledge, and to ſerve him with

with acceptable practice. The Spirit of the Lord hath, most certainly, chosen acceptable words, words of definite meaning. We are to search out their signification, and to be obedient. I cannot judge of their signification for you, nor can I answer for the judgment which you shall make up, nor can you for me.

I am, by my office, obliged to exhibit, so far as I can, all those divine truths which relate to faith and practice. I am obliged to believe and practise according to the best light which I can gather, or have in any way afforded me. You are under similar obligations.

Whilst we proceed, I wish you to believe, fully, two things; one is, that truth, if believed and practised, will not, on the whole, harm you. The other is, that the most sure way to acquire truth is, to be of a humble and obedient mind, ready to receive the truth. For God resisteth the proud, but giveth grace to the humble.

In the preceding discourse, we attended to the definition of certain words which appertain to the ordinance of baptism; and then collected the scripture account of baptism, together with some other texts, which are supposed to throw light upon the subject under consideration. In this discourse we are—

3. To produce the more direct evidence, that my definitions of baptism, and to baptize, are accurate and just.

The definition, which I gave of baptism, was, a *washing*, a *sacred*, a *ceremonial* washing. I will now add to this definition, that it is immersion, or dipping one all over in water.

The definition which I gave of the word *baptizō* is, to dip all over, to wash. I will also add, that the word signifies, to wash the body, or any thing, all over. What I mean

is,

is, that theſe are the ſignification of the words *baptiſma* and *baptizō*, which are rendered baptiſm and to baptize.

I am now to produce evidence, that this is a juſt and accurate definition of the words.

You will obſerve, that this is quite different from the *ſubjects* of baptiſm; that is another ſubject, which muſt be attended to in its place.

The evidence which I have to offer, in order to fix preciſely the juſt ſenſe and meaning of the words *baptiſm* and to *baptize*, is contained in the following facts. The

1ſt Compriſes what the Greek Lexicon, Concordance, and two Engliſh Dictionaries, teſtify of the words.

Schrevelius's Lexicon teſtifies, the import of *baptiſm* is *lotio*, waſhing. Alſo that to *baptize* ſignifies to *waſh*, to put under water, or under any other liquid thing; to ſink, dip in, duck or plunge over head, to immerſe.

Butterworth's Concordance ſays, baptiſm is an ordinance of the New Teſtament, inſtituted by Jeſus Chriſt, whereby a profeſſed believer in Chriſt, is in the name of the Father, and of the Son, and of the Holy Ghoſt, immerſed in and covered with water, and then raiſed up out of it, as a ſign of his fellowſhip with Chriſt in his death, burial and reſurrection, and a ſign of his own death to ſin, and reſurrection to newneſs of life here, and to life eternal hereafter. The ſame concordance defines the word to baptize, thus—to dip, immerſe, or plunge.

Entick's dictionary ſays, that—*Baptiſm* is a ſacrament that admits into the church.—*Baptizer*, one who chriſtens, or dips.—*Baptiſtery*, the place of baptizing at, a font.—*Baptize*, to chriſten, plunge, overwhelm.—*Baptized*, admitted to baptiſm, dipt, &c.

Bailey's dictionary, ſpeaking of baptiſm, or rather the place in which perſons were baptized, ſays, *Baptiſtery* is either

either the place, or veſſel, in which perſons are baptized. In ancient times, this being performed by immerſion, the perſons ſo initiated went into a river and were plunged; but in the time of Conſtantine the Great, chapels, or places on purpoſe to baptize in, were built in great cities, which was performed in the eaſtern and warmer countries by dipping the perſons; but in proceſs of time, in the weſtern and colder countries, ſprinkling was ſubſtituted in place of dipping; which was the origin of our fonts in churches.

2. I will repeat ſome of the attendant or circumſtantial facts, which have relation to the ordinance of baptiſm, that you may look at them, and judge for yourſelves, whether the preceding definitions appear juſt.

John baptized IN the river Jordan.

He was baptizing in Enon becauſe there was much water there.

The name of the place, where baptiſm was adminiſtered, is *baptiſterion*, or *baptiſtery*, which ſignifies a place in which to waſh the body all over.

Baptiſm ſignifies to dip, plunge, immerſe, or waſh the body all over in water.

Baptizer ſignifies one who dips, plunges, or waſhes the body all over in water.

To baptize ſignifies to plunge under water, to dip, or to waſh the body all over.

To be baptized is to be plunged, immerſed, or waſhed all over in water.

Does this whole matter, taking ſo many of the words, and ſome circumſtances, and finding them all ſo well agreeing together, help you, in any degree, to the definition of the word *baptize?* Suppoſing theſe things be facts, and you had never had any prejudice for, or againſt, the

word baptize, would you be able to gather the meaning of it from what hath been said?

There is an objection ſtarting in the minds of ſome of you, which ſhould be now obviated, leſt it prejudice your minds from the truth.

The objection is, Do not the words ſignify ſome other things, as well as thoſe which have been mentioned?

Anſ. I have thought they did: but I have ſearched in ſeveral dictionaries, and read many authors upon the words, yet have not found one dictionary which has given a definition of the words different from what I have given; nor one author who has been able to ſhow, that the true meaning of the words is any otherwiſe than what I have mentioned. Beſides, the very courſe of argumentation which Dr. LATHROP, Mr. CLEAVELAND and others have taken, by which to prove that *baptizō* hath ſome other ſignification than to dip, immerſe, to bury or overwhelm, is an implicit confeſſion that they were not able to prove any ſuch thing. It is alſo a ſtrong preſumptive argument, that no different ſignification can be found.

Their argument is this: *Baptō* ſignifies, in one inſtance, in the Old Teſtament, to wet with the dew of heaven. *Baptizō* is the offſpring of *baptō*, and conſequently may be taken in the ſame ſenſe. This argument is of the ſame weight with the following: My father believes in ſprinkling, as being baptiſm; I am his offſpring, and conſequently I believe the ſame; when the fact is, I am largely convinced that it is no ſuch thing. Would gentlemen employ ſuch an argument, did not their cauſe labour? Such an argument, when it ſtands, as it does, at the front of all their ſuppoſed evidence, is an implicit confeſſion

confeſſion that they cannot prove what they wiſh to.*

This matter will have farther attention in another place.

3. The words *baptiſmos* and *baptizō* have two, and only two, tranſlations, in the New Teſtament. Theſe two are, *baptiſm* and *waſhing*. They are very generally rendered *baptiſm*, or *to baptize*. This is their uſual tranſlation. But ſeveral times in *Mark*, *Luke*, and in the Epiſtle to the *Hebrews*, they are rendered waſhing. As the waſhing

* *Since writing the above, I have met with* Cole's Latin Dictionary, *which gives one Engliſh of* baptiſo, *to* ſprinkle. *It hath, indeed, been matter of no little ſurpriſe, that all modern dictionary compilers have not given one definition of the word baptize, to ſprinkle; for it, indeed, is one ſignification, which the practice of many Chriſtians, for two or three hundred years paſt, has given to the word.*

Had all lexicons, and all dictionaries, for the two laſt centuries, borne united teſtimony, that one ſenſe of the word baptizō was to ſprinkle, it would not have been half ſo unaccountable as it now is that they have ſo generally retained the ancient and primitive ſignifications, and refuſed to adopt the modern one, which prejudice, convenience and modern practice have given to it. Indeed, could a thouſand modern lexicons and dictionaries be found, which ſhould ſay, to ſprinkle *is on e ſ nſe in which* baptizō *is uſed, it would all come to nothing, unleſs they ſhould teſtify that this is one of its ancient and primitive ſignifications: and even then, it would come to no more than this, that the word is leſs determinate, than it is now ſuppoſed to be. Could they do this, it would be ſtill nothing, unleſs they prove the ſcriptures uſe it in this ſenſe, which they cannot do. But if they could, it would not be fully to their point, unleſs they can ſhow, that it is thus uſed in application to the ordinance.*

ing of pots, and cups and brazen veſſels and tables, or ſeats on which they reclined, when they ate meat; and *diaphorois baptiſmois* in Hebrew is rendered, *divers waſhings*.

In the law given by Moſes, the people were, on many occaſions, to bathe their bodies, and waſh their clothes in water; and alſo to put their pots and cups and brazen veſſels into water, that they might be cleanſed from ceremonial uncleanneſs. To theſe legal ceremonies the Phariſees had added traditional ones, which were, no doubt, obſerved in the ſame manner as thoſe appointed by the Lord. If ſo, then the waſhing of pots, &c. in *Mark*, was putting them into water, as the command was to do, *Levit.* xi. 32. The divers waſhings in *Heb.* ix. 10, were ceremonial waſhings, or bathings, in which the body was waſhed, or dipped. *Numb.* xix. 19. This being the caſe, does not this matter go to confirm, or determine, what is the definition of baptiſm?

4. We will now mention a few noted witneſſes, who have given their teſtimony as to the meaning of the word *baptizō*.

Calvin, a very warm oppoſer of the Baptiſts, ſhall, as a witneſs in this cauſe, ſpeak firſt. His teſtimony is, "Howbeit, the very word of baptizing ſignifieth to dip."

Zanchius, as brought forward by the Rev. Mr. Butterworth, ſhall be my next witneſs. He ſays, *baptizō* is to immerſe, plunge under, to overwhelm in water.

I could quote, or bring forward, a multitude of witneſſes, and all from our own order, the Pædobaptiſts, to prove the ſame point. But in the mouth of two or three witneſſes, if they be good ones, every word ſhall be eſtabliſhed. We will therefore produce but one more; that ſhall

ſhall be good Dr. Owen. "For the original and natural ſignification of it (*baptizō*) it ſignifies to dip, to plunge."*

5. I will mention to you a Greek word, which Paul repeatedly uſes, as ſignifying the ſame thing as *baptizō*, and where he means the ſame thing, namely, baptiſm.

In 1 *Cor.* vi. 11, Paul, ſpeaking to the Corinthians of divers kinds of vile ſinners, ſays, "And ſuch were ſome of you; but ye are *waſhed*," &c.

Eph. v. 26. That he might ſanctify and cleanſe it (the church) with the *waſhing* of water, by the word.

Heb. x. 22. Let us draw near, with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our *bodies waſhed* with pure water.

The Pædobaptiſts acknowledge that *waſhing*, in theſe texts, means *baptiſm*, and I know not that any of them deny it. Baptiſm and waſhing appear to be uſed as ſynonymous words, or as words ſignifying the ſame thing. If this be the caſe, then the two words, *baptizō* and *louō*, which are tranſlated, one to baptize, and the other to waſh, mean the ſame thing, and are thus intended by the Apoſtle. Then, provided we can determine what *louō* means, we can alſo determine what is the ſignification of *baptizō*. This word, *louō*, ſignifies to waſh, and to bathe the body in water, for thus it is generally, if not univerſally, uſed, and from it is *loutron*, a bath, or place to waſh the body in. Beſides, the word *louō* is never uſed in the New Teſtament, nor any where elſe, to my knowledge, to ſignify either ſprinkling or common waſhing. Its appropriate

* *Ancient Dialogue.*

propriate ſenſe appears to be, bathing, or waſhing, any thing all over; as you may ſee, *Acts* ix. 37, and xvi. 33; 2 *Peter* ii. 22; which are the only places where I recollect the word *louō* is uſed, ſave where the ordinance of baptiſm appears to be referred to. This being the caſe, the matter appears juſt as it would, provided the ordinance included the bathing of the body in water. This is letting ſcripture interpret itſelf: and the interpretation which it gives is, baptiſm is bathing, or waſhing the body in water. This, therefore, may help you a little towards determining in your minds what is the ſignification of *baptizō*. For *louō* is repeatedly uſed in ſcripture, as importing the ſame mode of waſhing which is commanded in the ordinance of baptiſm.

6. Paul's deſcription of the mode of baptizing, or of what is done to thoſe who are baptized, may afford you farther light upon the ſubject.

Paul brings this matter up to the Roman and Coloſſian Chriſtians, as a matter well known to them. To the former he ſays, *Rom.* vi. 4. Therefore we are buried with him by baptiſm into death, that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life. To the other he ſays, *Col.* ii 12, Buried with him in baptiſm, wherein alſo ye are riſen with him, through the faith of the operation of God, who hath raiſed him from the dead.

Upon theſe texts, Dr. Doddridge has the following note. "It ſeems the part of candour to confeſs, that here is an alluſion to baptiſm by immerſion, as moſt uſual in theſe early times." Here the good doctor ſays, "as was *moſt uſual:*" this I ſhall, by and by, explain to you.

In

In the mean time, you will pleaſe to pay due attention to what was done to thoſe who were baptized, and which appears to be familiar to the Roman and Coloſſian Chriſtians. The Apoſtle makes no remarks, and explains nothing to them, but ſpeaks to them as though they would and did well underſtand what he meant, when he ſaid, "We are buried with him by baptiſm into death;" and, "Buried with him in baptiſm." It is plain fact, that Paul thus ſpeaks, and it alſo appears, very plainly, that he had no apprehenſion but that he ſhould be underſtood.

Biſhop Hoadly's declaration appears to be much in point: 'If baptiſm,' ſays he, 'had been THEN,' *i. e.* in the apoſtles' days, 'performed as it is NOW among us, we ſhould never have ſo much as heard of this form of expreſſion, of dying and riſing again in this rite.'*

Theſe things I have thought it my duty ſo lay before you, that I might aſſiſt you, by a number of plain facts, to form a judgment, each one for himſelf, what the meaning of baptiſm is, and what the word to *baptize* ſignifies.

I have ſtill more light upon this ſubject, and ſhall, in the next diſcourſe, lay it within your view. It will perhaps be, to ſome of you, more convincing than any thing which I have as yet exhibited. But previouſly I will make one obſervation, and it is this: all the evidence which we have been exhibiting, we have on one ſide of the queſtion; and, if I miſtake not, none on the other to counteract it: for, if my memory and judgment be correct, the wiſeſt and beſt of men, of our own denomination, have aſſerted, that theſe things are ſo. I do

* *Ten Letters.*

do not say that all good men have; but the most learned have, and some who have appeared very pious.

But you will say, Why have they not practised differently, if they have thus believed? I am not answerable for their practice; but, if the Lord will, I shall, ere long, give you the reasons which they assign.

I shall only add, for the present, two or three consequences, and then leave the subject for your consideration.

1. The Baptists have, against our practice, and for theirs, that kind of evidence which is, perhaps, in all cases but the present, considered the most unequivocal and certain. This evidence is given in by a cloud of witnesses, who, whilst they are bearing their testimony, condemn themselves every sentence they utter. If these men, who are confest by both sides to be both pious and learned, may be believed, the cause will most certainly be determined against us; for there was never a clearer case. They unitedly testify that the scripture mode of baptism is immersion, but omit the practice. In this they condemn themselves.

2. The scripture sense, and, for aught appears, the only sense, of baptism, is, dipping, immersion, burying in water, being overwhelmed, and the like.

3. We are brought to this dilemma, either to commence Baptists, as to the mode, or do as our fathers have done, confess the truth in theory, and neglect it in practice.

THE MODE AND SUBJECTS OF BAPTISM.

SERMON III.

MATTHEW XXVIII. 19, 20.

Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt; teaching them to obſerve all things whatſoever I have commanded you: And, lo, I am with you alway, even unto the end of the world. Amen.

MEN, brethren, and fathers, we are ſtill upon a very important ſubject—a ſubject which highly concerns us as Chriſtians—a ſubject in which our feelings, our reputation, and our peace too, may not be a little concerned. Many things, not to ſay every thing, call upon us not to go too faſt; and, at the ſame time, obedience to our common Lord forbids all backwardneſs, in purſuing where his truth and Spirit lead us.

All which I requeſt of you is, with candour hear, with readineſs obey, what truth ſhall dictate.

Should we, after long and ſerious deliberation, be obliged to believe and practiſe differently from what we have heretofore done, we ſhall be much expoſed to two things: one is, to be reviled; the other, to revile again.

What

What we ſhall need is, patience to bear the one, and grace that we may avoid the other.

Perhaps human nature is more inclined to nothing than to an overbearing ſpirit. It is perfectly conſonant with human nature to make ourſelves, and not the ſcriptures, the ſtandard of both faith and practice. The natural conſequence of this is cenſure againſt all who dare to think, or act, as we do not. To guard you againſt unreaſonable and common prejudice, I will, for your conſideration, ſuggeſt a thought, which we may do well to remember; and it is this: many, who ſhall believe and practiſe as we have long done, may be as honeſt and faithful as we then were. This being true, the following conſequence is plain, that the line of conduct which the Baptiſts ought to have practiſed, in months and years paſt, towards us, the ſame, if we be Baptiſts, will it become us to purſue with relation to others. It requires not much foreſight to diſcover, that we ſhall need much of that wiſdom which is profitable to direct.

Whilſt it may be indiſpenſable with us to uſe every prudent mean to diffuſe that light which God may graciouſly afford us, it will be our wiſdom to do every thing in ſuch a manner as not to heighten, but, if poſſible, to lower, the prejudices of good people.

Whilſt you, my dear friends and people, know that light chaſeth away the darkneſs, and that truth will ultimately prevail againſt every error; I ſolicit your candour and prayerful attention, that error may not be retained, or prevail againſt any of us, to our wounding.

Our attention hath already been called to the definition of a number of words, which relate to the ordinance of baptiſm, to the ſcripture account of baptiſm, together with ſome other texts, which were ſuppoſed to throw light

light upon the ſubject, and alſo to ſome evidence in ſupport of the given definitions. As the great queſtion turns upon what is commanded, and as that cannot be otherwiſe known than by making ſure the import of the words uſed, we ſhall therefore ſearch for additional light and certainty, by inquiring—

4. How the apoſtles and primitive Chriſtians underſtood this matter, and how they practiſed.

If this can be made plain, then, perhaps, your mind will be ſatisfied, and your judgments made up.

I proceed to lay the evidence before you.

There appears no neceſſity of ſpending time to produce evidence that the apoſtles underſtood the matter to be as I have proved to you that it was: for they, no doubt, underſtood the words which Chriſt ſpake, and the commands which he gave; beſides, if the apoſtles and primitive church practiſed thus, it is evident that they thus underſtood it; for doubtleſs they, eſpecially the apoſtles, were honeſt men, and practiſed as they underſtood Jeſus Chriſt to have directed them.

I will here make two obſervations to you; and I wiſh you to remember them.

The firſt is, no perſon ſhould, eſpecially in important matters, make up his judgment, that any particular ſubject is true, till he has evidence of its truth.

The other is, the beſt proof which the nature of any caſe admits of, may and ought to be conſidered as evidence, and ſo received by us, as to thoſe things we are called to believe and practiſe.

There are different degrees of evidence: the higheſt kind produces knowledge. When the evidence is ſmall, it produces a weak and dubious belief. But where it is ſuch that, on ſuppoſition the thing be true, the evidence could

could not be greater than it is, there we are obliged to yield our assent, and we do violence to our reason if we will not believe.

The evidence, which we have with respect to the practice of the apostles in the matter of baptizing, differs in degree, and, in some measure, in kind, from the evidence which we have respecting the practice of the church in later ages as to the same matter. But if we have, with respect to the practice of both, the best evidence which the different cases admit of, we are under obligation to believe the evidence good, and the facts true which are supported by it.

We have much the same kind of evidence with respect to the practice of the apostles, which we have as to the practice of the church for many ages after them. Mr. Baxter, bishop Hoadly, and others, testify, that the apostolic practice was, immersion. We have, moreover, as to their practice, a much higher kind of evidence. In support of their practice, I shall produce the best kind of evidence, and afterwards, whilst speaking of the practice of the church in succeeding ages, may occasionally bring forward some of the other kind of evidence, in support of the apostles' practice.

As to the practice of the apostles, in the administration of baptism, I observe, we have in the scriptures four distinct sources of evidence. The

1st Is this. When baptism is mentioned by the disciples and apostles, and the common word is not used, they uniformly employ one particular word, and this word is of very determinate signification, and expresses the bathing, or washing, of the body in water, as *Heb.* x. 22: Having our bodies (*lelcumenoi*) *washed* with pure water. *Acts* xxii. 16. Arise and be baptized, and (*apolousai*)

louſai) waſh away thy ſins. 1 *Cor.* vi. 11. But ye are (*apoloufaſthē*) *waſhed.* By the determinate ſignification of this word, their practice appears to be immerſion.

2. The apoſtles were commanded to dip, immerſe or plunge all over in water the perſons whom they admitted to this ordinance. This is evident from the determinate ſignification of the word to baptize. Says the command, Go ye, therefore, and teach all nations, baptizing them, &c. We have before proved what is the ſignification of this word, and conſequently what Chriſt commanded his diſciples, when he ſent them to baptize.

I do not now ſay that the apoſtles immerſed any; but this is what I ſay, they were commanded thus to do. I leave it for you to determine, whether they did, or whether they did not.

3. I obſerve to you, that the New Teſtament, wherever it ſpeaks of the apoſtles baptizing any, ſays they immerſed them, or dipt them all over in water. For this is the plain, literal and common, if not the only, ſignification of the word. I ſtill leave it with you to determine whether the apoſtles did, or did not, practiſe thus.

Leſt ſome of you may have forgotten what I have before proved to you, and conſequently entertain ſome doubt, whether baptiſm may not ſometimes ſignify the application of water in a different way; we will make two or three obſervations.

1. The plain, literal and common ſignification of the word is to immerſe, overwhelm, dip, or to plunge all over.

2. There appears to be no evidence, that it is ever uſed, ſo much as once, in any part of the Bible, to ſignify the application of water in any other ſenſe. Even in thoſe paſſages where I have, in time paſt, ſuppoſed that

the meaning might be, and probably was, *waſhing*, without immerſion, the ſenſe appears to be, putting into water or immerſion, and not what we commonly underſtand by the word waſhing. Of this you may be convinced, by conſidering the treatment to which the Jews were accuſtomed with reſpect to thoſe veſſels which were ceremonially unclean. They were to baptize them, or put them into water, as you may ſee, *Levit.* xi. 32: "And upon whatſoever any of them, when they are dead, doth fall, it ſhall be unclean; whether it be any veſſel of wood, or raiment, or ſkin, or ſack; *whatſoever veſſel* it be, wherein any work is done, it muſt be *put into water*, and it ſhall be unclean until the even; ſo it ſhall be cleanſed."

3. I will obſerve to you, that it would, moſt viſibly, be a reflection upon the Great Teacher, who came from God, to ſuppoſe that he ſhould, when appointing a poſitive inſtitution, uſe words aſide from their plain and commonly received ſenſe, that too without giving any intimation of his uſing the words in any ſenſe differing from the common, eſpecially when he was ſetting up a new inſtitution, about which his moſt faithful followers could, in all ſucceeding generations, know nothing but from the words uſed in, and about, the inſtitution. Does not all this appear plain and reaſonable?

Now the Bible, in the plain, literal and common ſenſe of the words which it uſes, ſays, the apoſtles dipt, plunged, or immerſed, all ſuch as they admitted to baptiſm. You will judge for yourſelves whether the apoſtles practiſed thus, or whether they did not.

4. The practice of the apoſtles is farther illuſtrated and confirmed by what Paul tells the Roman and Coloſſian Chriſtians, with reſpect to what took place when they recieved the ordinance of baptiſm. He ſays to the former,

former, "We are buried with him by baptism into death:" To the other he says, "Buried with him *in* baptism." Paul speaks of this matter as a thing perfectly understood by Christians in his time, and used it as an argument to promote their weanedness from the world, and growth in sanctification. But have not you either passed over these and similar passages, without noticing them, or considered them rather hard to be understood? But how easy is it to understand them, provided the apostles practised as the scriptures say they did! I still leave it with you to determine for yourselves, how the apostles practised.

This is the best evidence which the nature of the subject admits. This matter, the apostles' practice, was transacted many ages since. We have the testimony of the scriptures as to what it was; this is evidence enough: however, we shall occasionally add the testimony of men.

We shall now attend to the practice of the church, and discover, if we can, how it was for ages after the apostles. The best evidence which this part part of my subject admits is that of human testimony.* I by no means rest the merit of the cause on this evidence. At the same time, it may weaken the prejudices of some, and be a mean of confirming others in the belief of the truth.

* *Christ's promise to his apostles, to their successors, and to the Church, may assure us, that the ordinance of baptism, by which his people should be distinguished from the world, would ever continue. Therefore could we know what the church hath always practised, especially that part of it which hath been most separate from the world, then their practice would afford a strong argument in favour of what the institution intended.*

It appears so plain a case, that we can hardly refuse assent to it, that as the church hath, for a series of ages, practised, so have they believed. When we shall see what their practice hath been, we shall the more easily concede that their belief hath been similar.

What is now before us is to produce and to receive evidence relative to the practice of the primitive church. It is the following:—

1. This evidence consists in the united testimony of both those who practised the administration of the ordinance by immersion, and those who used sprinkling, and called it baptizng.

Mosheim, a very noted church historian, and not very friendly to the Baptists, bears direct testimony, that John, Christ's forerunner, and the church, in the first ages of Christianity, practised immersion as the mode of baptizing. The following you may take as a sample of his evidence. "The exhortations of this respectable Messenger (John) were not without effect, and those who, moved by his solemn admonition, had formed the resolution of correcting their evil dispositions, and amending their lives, were initiated into the kingdom of the Redeemer by the ceremony of immersion, or baptism."*

Speaking of the church in the second century, he says, "The persons that were to be baptized, after they had repeated the creed, confessed and renounced their sins, and particularly the devil, in his pompous allurements, were immersed under water, and received into Christ's kingdom by a solemn invocation of Father, Son and Holy Ghost, according to the *Express Command* of our blessed Lord. †

The

* *Century* I. *chap.* iii. *sect.* 3.

† *Cent.* II. *part* ii. *chap.* v. *sect.* 12.

The Doctor, ſpeaking of ſome inferior ſects of the ſeventeenth century, and particularly of a ſect called Collegiants, ſays, "Thoſe adult perſons, that deſire to be baptized, receive the ſacrament of baptiſm according to the ancient and primitive manner of celebrating that inſtitution, even by *immerſion*."*

Mr. Bailey, in his Etymological Engliſh Dictionary, ſays, "In ancient times, this (baptiſm) being performed by immerſion, the perſons ſo initiated went into a river, &c. and were plunged."

John Calvin, in his *Inſtitutions*, book IV. chap. xv. ſect. 19, ſays, "It is certain that the manner of dipping was uſed of the old church."

Here are three ſubſtantial witneſſes. Theſe might be ſufficient, ſeeing there is not one to be found who will, or dares, give direct and poſitive teſtimony againſt the truth of what theſe affirm. But ſince there are an hoſt who ſtand ready to give in their teſtimony, even againſt their own practice, we will hear what two more of them will teſtify, relative to the important cauſe now on trial.

Theſe two ſhall be Dr. Cave and the famous Mr. Baxter.

Dr. Cave, a great ſearcher into antiquity, ſays, "That the party baptized was wholly immerſed, or put under water, which was the *common*, *conſtant* and *univerſal* cuſtom of thoſe times; whereby they did ſignificantly expreſs the great end and effects of baptiſm, repreſenting Chriſt's death, burial and reſurrection, and, in conformity thereto, our dying unto ſin, the deſtruction of its power, and our reſurrection to a new courſe of life," &c.†

Moſt

* *Vol.* v. *p.* 488. † *Ten Letters.*

Moſt remarkable is the teſtimony which Mr. Baxter gives to this truth, in the following words: "It is commonly confeſſed by us to the Baptiſts, (as our commentators declare) that in the apoſtles' time, the baptized were dipped over head in water, and this ſignifieth their profeſſion both of believing the burial and reſurrection of Chriſt, and of their own dying unto ſin, and living, or riſing again, to newneſs of life, or being buried and riſen again with Chriſt, as the Apoſtle expoundeth baptiſm, *Col.* ii. 12, and *Rom.* iv. 6. And though (ſaith he) we have thought it lawful to diſuſe the manner of dipping, and to uſe leſs water, yet we preſume not to change the uſe and ſignification of it; ſo then he that ſignally profeſſes to die and riſe again in baptiſm with Chriſt, doth *ſignally* profeſs *ſaving faith* and *repentance*; but *this* do all they that are baptized according to the apoſtolic practice."*

As theſe witneſſes teſtify, ſo do all learned and pious men who have critically attended to this ſubject, and afterwards given in any direct and poſitive evidence upon the matter.

2. The evidence, as to the practice of the primitive church, conſiſts in the teſtimony of men to this truth, that the church did for thirteen hundred years practiſe immerſion, ſome extreme caſes excepted.

The only evidence which I purpoſe to give in ſupport of this, for the preſent, is the teſtimony of the author of *Ten Letters* to biſhop Hoadly upon the mode and ſubjects of baptiſm, and the confeſſion of Dr. Lathrop that it was even ſo.

The author of the *Letters* aſſerts that this was the practice

* *Ten Letters.*

tice of the church for thirteen hundred years after the commencement of the Chriſtian era. Dr. Lathrop aſſents that this was the fact; as you may ſee, by reading his four ſermons on baptiſm, where he gives theſe letters a particular attention, and is ſuppoſed to aſſent, where he makes no objection.

3. All the churches in Europe, Aſia and Africa, ever have done, and do now, practiſe immerſion, ſave thoſe who are now, or have been, under the juriſdiction of the Pontiffs of Rome.

The ſame witneſſes, who bore their teſtimony to the laſt particular, give in their evidence in ſupport of this, and in the ſame way; the one aſſerting the fact, the other aſſenting that it is even ſo.

4. The very reaſons which have been given, and which are ſtill given, to juſtify the contrary practice, are a plain confeſſion that immerſion, or burying the ſubjects under water, was the practice of the apoſtles and primitive church in the ordinance of baptiſm, and what Chriſt commanded to be done.

The reaſons which are alledged why ſprinkling may be ſubſtituted for immerſion, are, the want of health, in ſome inſtances where they ſuppoſe baptiſm to be neceſſary; the weakneſs of conſtitution with reſpect to ſome, and the coldneſs of climate with reſpect to many, and as to all in northern climes in the wintry ſeaſon. Here is a ſilent acknowledgement, that it is not the inſtitution, that it is not the permiſſion, of Chriſt, but mere accidental and local circumſtances, which make it lawful to lay by the command of Chriſt, and to receive in its ſtead the precepts and commandments of men.

Mr. Bailey ſays, in his dictionary, that baptiſm was performed in the eaſtern and warmer countries by dipping

ping the perſons all over, but in proceſs of time, in the weſtern and colder countries, ſprinkling was ſubſtituted in the place of dipping.

Dr. Lathrop, in his Sermons, implicitly confeſſes the following extracts to be both true and genuine.

Mr. Baxter, in his *Paraphraſe on the New Teſtament*, obſerves on Matth. iii. 6, "We grant that baptiſm then was by waſhing the whole body; and did not the difference of our cold country, as to that hot one, teach us to remember, 'I will have mercy and not ſacrifice' it ſhould be ſo here."

The author of the *Letters to biſhop Hoadly*, in the twenty-third page, writes thus: "Mr. Baxter, we have already ſeen, excuſes the matter by the coldneſs of our climate. Calvin, the celebrated reformer of Geneva, obſerves in his Expoſition of *Acts* viii. 38, 'We ſee here what was the baptiſmal rite among the ancients, for they plunged the whole body in the water.' Now it is the cuſtom for the miniſter to ſprinkle only the body, or head, and he too excuſes this ſprinkling, but how, I cannot well recollect, not having his book at hand."

Biſhop Burnet, though he thus deſcribes the primitive baptiſm, "With no other garments but that might ſerve to cover nature, they at firſt laid them down, as a man is laid in the grave, and then they ſaid theſe words, I baptize, or waſh, thee in the name, &c. Then they raiſed them up again, and clean garments were put upon them; from whence came the phraſes of being baptized into Chriſt's death, of being buried with him by baptiſm into death, of our being riſen with Chriſt, and of our putting on the Lord Jeſus Chriſt; of putting off the old man, and putting on the new,"—and though he juſtly obſerves, that ſacraments are poſitive precepts,

precepts, which are to be measured only by the institution, in which there is not room left for us to carry them any farther;—yet forgetting his own measure of the institution, viz. the party baptized was laid down in the water, as a man is laid in the grave, he says, "The danger in cold climates may be a very good reason for changing the form of baptism to sprinkling."*

I propose, for the present, to note but one quotation more, and that shall be in the words of Dr. Wall, as quoted in the *letters*. The Doctor in giving the reasons why, in Queen Elizabeth's reign, the custom of dipping was laid aside, observes, "It being allowed to weak children to be baptized by affusion, many found ladies and gentlemen first, and then, by degrees, the common people, would obtain the favour of the priest to have their children pass for weak children, too tender to endure dipping in the water."† Now,

6. It may be easy for you to gather what is the outward and visible part of the ordinance of baptism.

It is to immerse proper subjects in water, in the name of the Father, and of the Son, and of the Holy Ghost. This is the outward and visible part of baptism, the scriptures being judge; this literal and plain meaning of the command being judge; the practice of the apostles being judge; the practice of the church for more than a thousand years being judge; and even if we appeal to those who refuse to practise thus, they add their testimony, that this is what was commanded. They pretend nor to say, that any new command hath been given, or that the old one hath ever been changed. What shall we say to these things!!!

I

* *Burnet's Exposition of the Thirty-nine Articles.*
†*Vol.* II. *p.* 30, 1 *Ed.*

I conclude, by submitting a question, and a few inferences, for your consideration.

The question is, If immersion be from heaven, and sprinkling from men, by what authority do we continue the practice?

The inferences are—

1. We, who call ourselves Pædobaptists, are as a house divided against itself. To say the least, we appear thus. Our champions will look us in the face, and assure us, that the Baptists have plain scripture for their mode, and yet we have a right to choose on the score of convenience, &c. what mode is pleasing to us. Thus say Calvin, Hoadly, Owen, and others: whilst in their practice they have been, in this instance, like the servant who knew but did not his lord's will. These good men have confest rather too much for the credit of their practice, and our comfort while copying it. Many, however, have risen up in defence of our fathers' practice and ours. They invent many ingenious hypotheses to prove it from heaven, but not one affords a solid conclusion, which shows it to be so.

2. According to the light which for the present appears, we cannot but conclude, that our definitions of baptism and to baptize are scriptural, accurate and just. If we will do the will of God, we must practise what he commands.

3. It appears that it is not left with us to choose what mode we will practise in administering or in receiving the ordinance of baptism; for we find but one mode to it: and we must practise this, or none. We may sprinkle a person in the name of the Father, &c. and we may wash the face, or any part of a person, in the same sacred name; but it is not possible to baptize a person in this

this way. For ſprinkling, or any ſmall, partial waſhing, never was, is not now, nor ever will be, what the ſcriptures mean by Chriſtian baptiſm.

4. That a perſon muſt be greatly unacquainted with the plain, literal, ſcripture account of baptiſm, or extremely prejudiced, not to ſay perverſe, to affirm, that the Bible ſays nothing about immerſion, or burying in water, for baptizing. For it ſpeaks of this mode, and of no other, in the application of water as a goſpel ordinance.

The Baptiſts have for their mode the broad *baſis* of *ſcripture*, antiquity, and the uninterrupted, and ſomewhat univerſal, practice of the church.

5. It appears that for well informed Pædobaptiſts to oppoſe the Baptiſts, as to their mode of baptizing, is very great wickedneſs. For the Baptiſts have the advantage of plain and expreſs ſcripture on their ſide, and the learned, critical and candid Pædobaptiſts know it.

Ignorance is the beſt and only excuſe which we can make for ourſelves for any oppoſition which we have made againſt the ancient and primitive mode which the Baptiſts have practiſed in the adminiſtration of the ordinance. Our contention in this matter hath not been againſt the Baptiſts merely, but it hath been againſt their Lord and ours.

Dr. Lathrop appears generouſly to grant the truth, that immerſion is ſcripture baptiſm, and only contends that ſprinkling be alſo allowed; which every candid mind would readily do, were there one text of ſcripture to ſupport it.

6. No true Chriſtian, if he knew what he did, would ever make light of immerſion, which the Lord commands, and the Baptiſts practiſe, as the mode of baptizing, or, more ſtrictly, as baptiſm itſelf.

THE MODE AND SUBJECTS OF BAPTISM.

SERMON IV.

MATTHEW XXVIII. 19, 20.

Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt; teaching them to obſerve all things whatſoever I have commanded you: And, lo, I am with you alway, even unto the end of the world. Amen.

WHILST diſcourſing to you upon theſe words, I have, as I ſuppoſe, proved to you what is the outward and viſible part of baptiſm. You have, to appearance, given a ſerious and ſolemn attention, and, I hope, a candid one, to what hath been ſaid.

All which I aſk of you in this matter is, that you, in the ſpirit of meekneſs, hear the whole, and then judge and practiſe, in ſuch a manner, as you cannot refuſe to do, without doing violence to your reaſon, and without diſobedience to the command of Heaven.

Some of you may be afraid of diſcord; but whence, I pray you, will diſcord ariſe among brethren? Will a candid, prayerful and ſelf denying attention to truth cauſe this feared diſcord? Hath truth a tendency to produce

produce discord among the faithful followers of the Lamb of God? I know that once, when Christ preached the doctrines of the cross, multitudes of professing disciples went back, and followed no more with him. I hope it will not be thus with any of you. But, my brethren, however it may be with any of you, one thing is clear—I ought, I must, declare to you, so fast as I profitably can, all those truths of God, which appear necessary to build you up in sound faith and holy practice.

As I have said before, so say I unto you again, that all which I ask of you is, to give truth a candid hearing, and yield your assent, when facts are plainly proved.

Nothing should, by me, be thought too much to be done, to clear away from your minds the darkness of prejudice, together with any erroneous belief and practice which you may have imbibed, in part, by my means. I shall, therefore, in this discourse, after having attended to the purport, end or design of baptism, answer some objections, which may for the present obstruct the force of truth.

Before we proceed to the particular business of this discourse, you will, if you please, attend for a minute to a few questions and their answers.

1. Is it not a plain case, that it is my duty to deliver to you the whole counsel of God, according to the best light it may please him to afford me?

2. Is it not equally plain, that your duty is to yield, not to me, but to the truths which I deliver, an obedient ear?

3. Should you, from an uncandid and prejudiced mind, refuse to be converted by the truth, will the fault be mine?

4. Should I exhibit full evidence, as to the ſubject on hand, and exhibit that evidence clearly too, or ſhould it be that I have done this, and yet great difficulties ſhould ariſe, will you be juſtified ſhould you lay the blame to me?

5. Should I teach you the truth, and produce all the evidence which you can aſk for, and you ſhould, all, like faithful Chriſtians, believe it, where or whence will ariſe any difficulty among us? Should any of you refuſe to believe, will you charge your difficulties to my account?

6. Are not all of you determined that you will hear candidly, and believe upon evidence?

You will pleaſe to give a Chriſtian and judicious anſwer to each of theſe queſtions, and let you practice be conformed with the goſpel of our Lord Jeſus Chriſt.

Having laid before you the principal part of the facts and evidence, which I intended, as to the viſible and outward part of baptiſm, now—

Laſtly, The purport, end and deſign of the Baptiſmal Inſtitution may call for ſome attention.

The purport, end or deſign of this Chriſtian ordinance, or inſtitution, appears to be—

1. For a dividing line between the kingdom of our Lord, and the kingdoms of this world.

John was Chriſt's forerunner: he was ſent before his face to turn the hearts of the fathers to the children, and the diſobedient to the wiſdom of the juſt: to make ready a people prepared for the Lord;* and that Chriſt ſhould be made manifeſt to Iſrael, therefore, ſays John, am I come baptizing with water.† John's miſſion comprehended a double purpoſe, to make ready a people, prepared

* *Luke* i. 17. † *John* i. 31.

prepared for the Lord, and to manifeſt Him unto Iſrael. The people which he inſtrumentally made ready, and prepared to receive the Lord, he baptized; and it appears from his rejecting many of the Phariſees and Sadduces, that he intentionally baptized none other.* The whole diſcourſe which he had with them, *Matt.* iii. 7 to 12, is good evidence that he admitted none to baptiſm but ſuch as brought forth viſible fruits of repentance. Such perſons he admitted among that people which he was making ready for the Lord. This people were, when prepared, to compoſe that kingdom, or the beginning of that kingdom, which ſhall never be deſtroyed, and which is an everlaſting kingdom, which ſhall ſtand forever: *Daniel* ii. 44, and vii. 27. This kingdom Chriſt calls the kingdom of heaven, and ſays, it is not of this world.

It appears to be this kingdom, which was now at hand, almoſt ready to be ſet up, of which Chriſt ſpeaks to Nicodemus, when he ſays, *John*, iii. 5, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

All this does, for ſubſtance, meet the ſentiment of Baptiſts and Pædobaptiſts on this ſubject. Both ſuppoſe, that none can belong to this kingdom without being born of water, or baptized. Both ſuppoſe that men may profeſſedly, or viſibly, belong to this kingdom, without being born of the Spirit: but, perhaps, neither the Baptiſts, nor Pædobaptiſts, would ſay, that any do, ſtrictly ſpeaking, belong to this kingdom, except they have been born of water and of the Spirit. Our Lord ſaith, Verily, verily, except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven. If a man cannot enter into this kingdom but in this way, he cannot belong to it in any other.

Both

* *Matt.* iii. 7.

Both ſides grant, that baptiſm, or to be born of water, is the only way of admittance into this kingdom. They are not ſo well agreed as to what it is to be born of water, whether it be to be ſprinkled, waſhed, or immerſed. Concerning this matter you muſt judge for yourſelves.

This being a given point, that the deſign of baptiſm is, that it ſhould be for a dividing line between that kingdom, which the God of heaven was to ſet up in the latter day, and this world, I would ſuggeſt for your conſideration---Which draws the line of ſeparation moſt clearly between this kingdom and all other kingdoms on earth; to enter it by being ſprinkled; or by being viſibly and actually buried in water, and riſing as it were from the dead, to join this kingdom?

I will alſo ſuggeſt one thing more for your conſideration: Which hath the moſt direct and natural tendency to cauſe Chriſt's kingdom to appear to be, as it really is, not of this world? to have almoſt all admitted into it, in infancy, and ſo in unbelief, and all by ſprinkling, or by a little water put upon the face, and the greater part of them living in open wickedneſs, or manifeſt unbelief, and unnoticed by the church to which they are ſuppoſed to belong; or, to have none admitted but profeſſed believers, and theſe admitted in a way which ſignificantly ſays, that they turn their backs upon the world; yea, that they are dead to the world, and are riſen with Chriſt. I only ſuggeſt this for your conſideration. I hope to attend to it in its place, but not to-day.

2. The purport, end or deſign of baptiſm appears to be for a manifeſtation, that the ſubjects of it have forſaken all, yes, their own lives, for Chriſt's ſake and the goſpel.

How can this be more viſibly manifeſted, than by being

being buried with him in baptiſm? How can a man more viſibly forſake all, than he does when buried? How can any one more manifeſtly forſake his own life for another, than by voluntarily ſubmitting himſelf into the hands of another to be buried alive?

Is not this agreeable to what Chriſt ſaith, Whoſoever he be of you that forſaketh not all that he hath, he cannot be my diſciple?

3. It appears to be for a repreſentation of our being waſhed from our ſins in the blood of the Lamb.

John, the revelator, ſaith, ſpeaking of Jeſus Chriſt, the faithful witneſs, "Unto him that loved us, and waſhed us from our ſins in his own blood." This is a figurative expreſſion, ſhowing at once the procuring cauſe, the blood of Chriſt, and the gracious effect, our ſouls purged from dead works to ſerve the Living God. Can any natural ſign repreſent this more fully, than does baptiſm, in which our bodies are waſhed with pure water?

4. The purport, end or deſign of this Chriſtian ordinance appears to be for the promotion of piety in individuals, and purity in the church.

What can have a ſtronger tendency to move the heart of a Chriſtian to piety and weanedneſs from the world, than has the inſtitution of baptiſm? ſeeing at every remembrance of it, he is put in mind, how Chriſt died *for ſin*, and how every one who hath believed and been baptized, has by the ordinance ſignally died *to ſin*, been buried from the world, and raiſed again to newneſs of life. Hath not this ordinance alſo an equally ſtrong tendency to preſerve the purity of the church, ſhould it be adminiſtered as we have proved it ought to be, by immerſion only? and ſhould another thing be found to be true, that viſible believers only ſhould be admitted to it, what

a world of unbelievers would this ſhut out of the church! How differently would the profeſſed church of Jeſus Chriſt appear from what it now does!

If my information be correct, every natural born ſubject of the crown of England is, according to the laws of their national church, to be baptized, and immediately conſidered as a member of the church. This is, indeed, conſiſtent, if all the parents have, in any paſt period, been proſelyted to the Chriſtian religion, and if baptiſm have come into the place of circumciſion, and to be adminiſtered to children and infants, as that was.

Not only ſo, but probably nine tenths of the inhabitants of New England, if not of our nation, belong to the church, according to the profeſſed belief of the Pædobaptiſts. Upon the ſame principle I preſume that more than three fourths of all the adults in this and the neighbouring towns belong to the church, and have, if the principle be according to the goſpel, a right to require admittance to the Lord's ſupper, and baptiſm for their children. Then, upon the ſame principle, would their children be members of the church, and entitled to all the privileges of God's houſe, as they come to years, and nothing ſhort of groſs immorality could juſtify their excluſion. Does this look as though Chriſt's kingdom were not of this world?

5. The purport, end or deſign of baptiſm appears to be well deſcribed by Dr. Goodwin, in the following words: "The eminent thing ſignified and repreſented in baptiſm is not ſingly the blood of Chriſt, as it *waſhes* us from our ſins, but there is a farther repreſentation therein of Chriſt's death, burial and reſurrection, in the baptized: and this is not in a bare conformity to Chriſt, but is a repreſentation of a communion with Chriſt in his death

death and resurrection; therefore it is said, We are buried with him in baptism, and wherein we are risen with him, &c. And moreover, here it is that the answer of a good conscience, which is made the inward effect of this ordinance, 1 Peter, iii. 21, is there also attributed to Christ's resurrection, as the thing signified and represented in baptism; and as the cause of that answer of a good conscience, even baptism doth now save us, as it is a figure of salvation by Christ."

6. The purport, end or design of the ordinance appears to be to point out, or shadow forth, the forgiveness or remission of sins, and the being cleansed from them. Hence the propriety of scripture expressions, which are like the following: The baptism of repentance for the remission of sins, *Mark* i. 4. Arise and be baptized, and wash away thy sins, *Acts* xxii. 16. Here it is worthy of the critical reader's notice, that the word translated, *wash away*, is *apolousai*, which signifies to wash clean, or to wash out a stain, as well as to wash away. It is also worthy to be observed, that the word *louō*, whence this is derived, is the only word, or theme, save *baptizō*, which, in the New Testament, signifies to wash the body. This being well considered, it cannot be doubted, but baptism is a most significant representation of the remission of sin, or cleansing from it.

Lastly. The purport, end and design of the ordinance of baptism appears to be, for an open and manifest declaration that those who receive it, do heartily, and of a ready mind, put on Christ, enter into his service, receive him to be their Prophet, Priest and King, and covenant to be for him, and for him only. Accordingly it is said, As many as were baptized into Christ, have put on Christ: They have put on his name, his self-denying profession, his suffering, despised, but glorious cause.

Is

Is the purport, end and design of baptism as hath been now stated, then the mode is immersion; and those who change the *ordinance* from *dipping* to *sprinkling*, and apply it to unbelievers, *pervert* the *ordinance*, lose its import, and make it quite another thing. This we have, for years, ignorantly done.

We will now attend to the arguments, which the late Rev. John Cleaveland hath left us in support of *sprinkling*, as being authentic baptism. This Mr. Cleaveland was, and I believe justly too, esteemed as one of the most pious and faithful servants of Christ. Whilst I was favoured with a personal acquaintance with him, he stood very high in my estimation, for his unaffected piety, and fervent simplicity, as a preacher of the everlasting gospel. I still retain the same opinion of the good man. But great and good men are not always wise. In any instance where their wisdom hath failed them, we should be careful how we follow. The Bereans would not take Paul for a guide, without first bringing him to the standard of divine truth. The Bereans were justified. Should we treat Mr. C. in the same way, he could not, and I am inclined to think, he would not, though he were living, condemn us. I might let his works and arguments in support of sprinkling, sleep, were it not, that some of you, my people, and perhaps others, may by them, in one particular, be kept from beholding Christ, as in an open glass.

The good man's object was, to prove that baptism by sprinkling is authentic, or is scriptural; or that sprinkling is baptism.

I will now lay before you his supposed strong arguments by which he supports the validity of sprinkling for baptizing. After stating the principles of the Baptists, as to the ordinance now considering, his

1st Argument

1ſt Argument is, "Their learned men know that the word *baptizō* in *Luke* xi. 38, and *baptiſmous* in *Mark* vii. 2—5, are uſed to ſignify the ſame as *niptō* is, i. e. proper waſhing, or making clean by the application of water, in caſes that do not neceſſarily require dipping as the mode of waſhing." The anſwer to this is: That neither the learned men among the Baptiſts, nor the learned among any other claſs of men, know any ſuch thing. Beſides, *baptiſthē*, in *Luke*, and *baptiſmous*, in *Mark*, have reference to, and mean, a ceremonial, a religious, or rather, as may be more properly called in theſe inſtances, a ſuperſtitious waſhing. What is meant by a ceremonial waſhing, you may ſee by looking into the ceremonial law: *Levit.* xi. 32, and in *Numb.* xix. 19, where you will find that this ceremonial waſhing was, to put into water, or to bathe one's fleſh in water. You hence ſee that theſe two paſſages, with which Mr. Cleaveland lays the foundation of his ſupport of ſprinkling for baptiſm, utterly fail him, and come in as auxiliaries to confirm immerſion as the only ſcripture baptiſm. I will not ſay that *niptō* is never uſed to ſignify ceremonial waſhing, and ſo intend the waſhing, or putting the hands into water, *(pugmē)* with abundance of exactneſs, as Dr. Doddridge expounds it, or up to the elbows, as L'Enfant renders it. But one thing is evident to all who will examine the texts, and compare them with the ceremonial waſhings of the ceremonial law, in conformity with which the Jewiſh doctors meant to have their traditional ceremonies, that *baptizō* and *baptiſmos* are not uſed in the ſenſe in which *niptō* generally is. In every point of view, Mr. Cleaveland's texts utterly fail him, and go to deſtroy the cuſtom or tradition he brought them to ſupport. Beſides, I do not find that *baptizō* is uſed, in any place,

for

for washing the hands, or for washing or dipping a part of the body, or any other thing. Mr. Cleaveland's 2d Argument is built upon *Hebrews* ix. 10, where the Apostle speaks of *(diaphorois baptismois)* divers washings. Here, where the Apostle is speaking of divers ceremonial washings, or bathings, Mr. Cleaveland, without the least possible evidence, concludes the Apostle means divers sprinklings.

The same answer which was given to the first argument belongs to this, as Mr. Cleaveland has produced no evidence, that *(baptismois)* washings, or bathings, means sprinklings, save that in the 13th and 21st verses. The Apostle makes use of the word sprinkle, when speaking of the application of blood, and speaking of the unclean, says, they are *rantized*, and adds, almost all things are by the law purged, *catherized*, not *baptized*, with blood. It is not a little surprising that a man of Mr. Cleaveland's good sense should say, and that Dr. Lathrop, and other men of erudition, should follow him, in saying, these different sprinklings, in the 13th and 21st verses, refer to *baptismois*, when, had they looked three words farther, they would have found them to be, *kai dikaiōmasi sarkos*, the literal English of which is, "The ordinances of God concerning the ceremonial rites of bloody sacrifices!" Had they looked into their Greek testaments, they might, with ease, have seen that their argument would not bear examination. Surely, had these gentlemen had the right of the question, they never would have compelled the Apostle to explain by the sprinkling of blood, what he meant by bathings or washings with water. Perhaps a more forced exposition of scripture is seldom heard. Besides, the Apostle told them, by placing what is translated, carnal ordinances, between divers washing in the

10th, and ſprinkling in the 13th and 21ſt verſes, that he intended no ſuch thing as they ſuppoſed. If I miſtake not, Mr. C's

3d Argument is an attempt to prove that *baptō* and *baptizō* are uſed to ſignify ſomething more than to dip, put into water, &c. When the good man brought forward his argument he forgot—&c.—which belongs to his quotation from Dr. Gale, and which includes immerſion and overwhelming, and which compriſes the whole which Mr. C. has proved that *baptizō* ſignifies. But, waving his forgetfulneſs, we will attend to what he ſays. All which he appears to do here is, to ſhow that *baptō*, or *baptizō*, are uſed to waſh, dip and wet with ſprinkling the dew from heaven, and to overwhelm. That is, *baptō* ſignifies to dip, put into water, wet with the dew of heaven, &c. and *baptizō* ſignifies to dip, put into water and overwhelm. What is the conſequence? According to Mr. C. it is this: Becauſe *baptō* is ſometimes uſed to ſignify one's being wet with the diſtilling dew of heaven, &c. therefore *baptizō* ſignifies the ſame thing: Becauſe *baptō* ſignifies in one place to waſh without dipping, therefore *baptizō* ſignifies to waſh without dipping; and becauſe *baptō* is ſometimes uſed to ſignify to colour, or ſtain, by aſperſion, or the like, therefore *baptizō* is uſed in the ſame ſenſe; therefore ſprinkling is authentic baptiſm. What evidence, I pray you, my hearers, is there in all this? Yes, what ſhow or appearance of evidence is there in all this? Would ten thouſand ſuch arguments afford you the leaſt conviction, or gain your aſſent, where you had a cent to loſe?

Every perſon of ſenſe, who is acquainted with the Greek, would, generally ſpeaking, allow Mr. C's premiſes, that *baptō*, in different places, ſignifies the application

tion of water in different ways; and that *baptizō* sometimes signifies overwhelming. But no person, who understands the matter, will allow his conclusion, for it hath no connection with the premises.

His argument, in plain English, is this: The verb to wet, sometimes signifies to sprinkle, as in a heavy dew we say it sprinkles, or wets; the verb to overwhelm sometimes signifies to cover all over with water, as is the beach, by the flowing of the tide. Of consequence, to overwhelm is to sprinkle; therefore to sprinkle is authentic overwhelming, or baptism. The fallacy of this argument is easily detected, and with the same ease may any one who knows the different significations of *baptō* and *baptizō*, uncover the fallacy and complete inconclusiveness of Mr. C's argument.

The plain truth is, he hath done his side a disservice, for by searching he hath found, and implicitly acknowledges, though not intentionally, and (I suppose) without knowing it, that no instance can be found where *baptizō* signifieth the application of water by sprinkling, or any other way, which does not imply overwhelming, or washing, that is, a ceremonial washing, which is bathing, or putting into water. But—

4. There is another argument upon which Mr. Cleaveland chiefly dwells, and upon which he appears greatly to rest the defence of his whole cause. It is his strong hold against immersion, and for sprinkling; and it is this: Baptism with water, or baptism as a Christian ordinance is to signify Christ's baptizing with the Holy Ghost. I have no where found that he hath proved that this is the great and principal thing which baptism signifies; nor do I by any means obtain conviction that the mode of baptizing is to be determined, with certainty,

certainty, from this particular thing, even ſhould it be granted that one important deſign of baptiſm is to ſignify Chriſt's baptizing with the Holy Ghoſt. But, as Mr. C. ſeems to depend more upon the ſtrength of this argument than he does upon the ſtrength of any other, we will grant, for the preſent, that baptiſm with water was appointed particularly, if not mainly, to ſet forth the mode in which Chriſt baptizeth with the Holy Ghoſt.

Now the great queſtion is, In what manner, or mode, by ſprinkling, or overwhelming, did Chriſt Jeſus baptize with the Holy Ghoſt? Mr. C. in his treatiſe, replies abundantly, by ſprinkling, certainly. We will put this ſubject to the teſt, by inſtancing the moſt remarkable ſeaſon which ever was, in which Chriſt, in a moſt remarkable, public and aſtoniſhing degree, was baptizing with the Holy Ghoſt. I preſume, were Mr. C. now alive, he could not, with any face of propriety, object, againſt taking as a ſample for the whole, the moſt remarkable inſtance which ever hath been, and, perhaps, which ever will be, exhibited of Chriſt's baptizing with the Holy Ghoſt. I am willing to ſubmit the ſtrong argument of Mr. C. to this great ſample of Chriſt's baptizing with the Holy Ghoſt. Are not all you, my hearers, willing to leave the weight of his argument to ſuch a deciſion? I am perſuaded, you all ſay, Yes.

We will then bring his argument to the propoſed teſt.

The inſtance which we will take, for ſurely it is the moſt aſtoniſhing one, is that which Chriſt foretold, as related, *Acts* i. 5: "John truly baptized with water, but ye ſhall be baptized with the Holy Ghoſt, not many days hence." The accompliſhment of this prediction and promiſe we have related in the four firſt verſes of the next chapter. It is thus: When the day of Pentecoſt was

fully come, they were all with one accord, in one place. And suddenly there was a sound from heaven, as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost.

Here was, truly, a wonderful instance of Christ's baptizing with the Holy Ghost.

Here, 1. All the house was filled with the sound, wind or Spirit from heaven. 2. Cloven tongues, like as of fire, and it sat upon each of them. 3. They were all filled with the Holy Ghost.

We here see that they were all overwhelmed, for all the house, where they were sitting, was filled, and not only were they all overwhelmed, but they were also filled.

It is left with you to determine, what becomes of Mr. C's argument, upon which he lays so much stress, and of which he speaks with so much confidence, and not unfrequently with an air of triumph. Is there a word about sprinkling in any part of it? or is there any thing which looks like it? Does it not look considerably like immersion, or overwhelming? At least, does it not favour immersion, or overwhelming, as much as it does sprinkling? If so, then it proves nothing for sprinkling. It is left with you to determine which side it favours.

It is possible, however, that some of you may suppose, that Mr C. might intend *that* baptism, if it may be so called, which the Holy Ghost ministers, when it creates the soul anew. To this supposition, I will just observe, "The wind bloweth (saith Christ) where it listeth, and thou hearest the sound thereof, but canst not tell *whence* it *cometh*, or *whither* it *goeth*; so is every one that is born of the Spirit." Would it not be extreme folly to suppose that

that water baptism represents the *operations* of the Spirit, when none can know whence it cometh, or whither it goeth? It may represent the effect of the Spirit's operations, and it is called, a being born, not sprinkled, of the Spirit.

5. In reading Mr. C's defence of sprinkling, as being authentic baptism, I noticed but one more distinct argument, and it is this:

"*Niptō, baptizō, louō, brechō, plunō, or apoplunō,* all signify to wash." The conclusion which he draws from this is, in short, the following: To baptize is not to immerse, but to sprinkle. I see no connection between his premise and conclusion. Besides, Mr. C. tells us, page 80, that the Jews, by adhering to the tradition of the elders, observed the washing of hands, and divers other things, as a religious ceremony. Now, if all the words, which Mr. C. mentions, signify to wash, and yet some of them signify common washing, and another, and that *baptizō*, signifies ceremonial washing, and that be to put into water, as is the case, what does his argument prove? It proves just nothing to his point. Had he proved, what he hath not even attempted, that they all signify the same kind of washing, and that the washing signified was not immersion, but sprinkling only, then his conclusion would have followed, that sprinkling is baptism.

If the above arguments will not support Mr. Cleaveland's theory, it must all come down, for they are the substance, if not all the arguments, which he hath adduced, and I presume better cannot be found.

I thought to have taken Dr. Lathrop's arguments upon the same subject, into consideration; but upon re-examining them I find there is no material dissimilarity between his and Mr. C's; they therefore both stand or fall

fall together. A word or two however may be here added.

Dr. Lathrop assures us that Cyprian, who wrote within about one hundred and fifty years of the apostles, speaking of sprinkling, says, "In the sacrament of salvation (that is baptism) when *necessity compels*, the shortest ways of transacting divine matters do, by God's grace, confer the whole benefit." The Doctor adds, The ancients *practised immersion.*"*

By this quotation of the Doctor's from Cyprian, and confession of his own, being put together, it appears, at once, that all his preceding arguments are erroneous. For Cyprian does not intimate that sprinkling was from heaven, but says it was from necessity. Besides, his calling baptism the sacrament of salvation, shows us the error, whence the necessity of sprinkling came, namely, a belief that the ordinance of baptism was necessary to salvation. This being the case, and it also being true, as the Doctor acknowledges, that the ancients practised immersion, save when necessity compelled, as they erroneously supposed, the consequence is fairly this, that immersion is from heaven, the ancients being judges; and that sprinkling is from men, from necessity, or rather from error.

I thought to have added no more upon the Doctor's mode of Christian baptism. However, one argument ought to to be taken out of his hands, lest it misguide some of his readers. He tells us that *baptizō*, in *Mark* vii. and *Luke* xi. is used to signify the application of water to the hands. The only answer needed is, It is not thus said, in *Mark*, or *Luke*, or in any other part of the Bible.

* *Pages* 24, 25.

Bible. When the Doctor ſhall re-examine the paſſages, he will, probably, ſee the miſtake.

Will gentlemen, and Chriſtians too, forever contend againſt *immerſion*, the inſtitution of heaven, and for ſprinkling, which hath nothing but *error* and *convenience* for its ſupport!

THE MODE AND SUBJECTS OF BAPTISM.

SERMON V.

MATTHEW XXVIII. 19, 20.

Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt; teaching them to obſerve all things whatſoever I have commanded you: And, lo, I am with you alway, even unto the end of the world. Amen.

I HAVE confidence in you, brethren, that ye will keep the ordinances, as I ſhall deliver them to you, and prove them to be from the word of the Lord.

One thing I would ſtill know of you, my brethren, whether you, like the more noble Bereans, will receive the word with readineſs, ſearching the ſcriptures, daily, that you may know the truth of what you hear.

You will bear in mind, that whoſoever loveth father or mother, houſe or lands, wife or children, more than Chriſt, is not worthy of him. If, through affection for any of theſe, you ſhould refuſe to obey Chriſt, it will be too evident that you love them more than you do him, and ſo are not worthy of him.

Should

Should you love any erroneous belief and practice more than you do the truths of Chriſt, you will, ſo far as you manifeſt it, prove that you are not worthy of him.

Should you deſpiſe me for delivering and vindicating the truths of Chriſt to you, you will, at the ſame time, deſpiſe him. You will therefore give good heed to what you ſay, and to what you do, in this matter: for if it be of God, it will ſtand, and none can overthrow it. It is hoped none of you will be found fighting againſt God.

This diſcourſe may contain a review of what we have paſſed over, together with ſome application. In my firſt diſcourſe to you on the ſubject, which we have ſtill before us, the following are the principal things, to which we attended.

I. I propoſed a number of plain truths, conſidered to be as firſt principles, for your attention.

1. Baptiſm is a poſitive inſtitution, about which we can know nothing, as to its being a Chriſtian ordinance, but from what Chriſt, and thoſe inſpired by his Spirit, have taught us.

2. All, which we are required to believe and practiſe, with reſpect to the Chriſtian ordinance of baptiſm, is declared to us by Jeſus Chriſt, and by his Forerunner and Apoſtles.

3. When Jeſus Chriſt firſt inſtituted the ordinance of baptiſm, he no doubt delivered his mind ſo clearly and fully upon the ſubject, that his diſciples and immediate followers underſtood and practiſed, as he would have them.

4. Every thing which hath, by the precepts and commandments of men, been added ſince, is aſide from the ordinance, and makes no part of it.

5. No

5. No man, nor body of men, hath any more authority to add to, or diminish from, this ordinance, than they have to institute a new one and call it Christ's.

6. Whenever, and wherever, the ordinance of baptism is so changed, as to lose the intent of the institution, then and there the ordinance is lost, and becomes no Christian ordinance at all.

II. I defined for your information a number of words which appertain to the ordinance of baptism.

We found all these to be just as we might expect to have found them, provided immersion be baptism, or the mode in which it is administered.

Baptisterion, a place in which to wash the body. *Baptism*, immersion, or dipping one all over in water. *Baptizō* signifies to dip, or wash, the body all over in water. *Louō* (a word several times used in reference to, or signifying the same, as baptism) is, to wash, to rinse, to bathe, &c. Then

III. I set before you all the texts in the New Testament which relate either to the baptism of John, or to that of our Lord Jesus Christ. In the next place, I proposed for your meditation the passages of scripture where washing is mentioned, and the Greek words which are used. I then called your attention to those passages in which sprinkling is mentioned, and to the Greek words which are made use of. *Lastly*, I read to you those scriptures where to dip is mentioned, and also the Greek words which are rendered to dip.

In not one of the places, where the ordinance of baptism is brought to view, do we find one word about sprinkling, or any thing which looks like it. In every place, where to dip is mentioned, we find a near relation

to

to baptiſm; every word which is uſed, coming from the ſame *root* or theme, from which *baptizō* comes.

As to the word *waſh*, we find no relation between the words which ſignify to waſh, and thoſe which ſignify to baptize, ſave in thoſe few inſtances where the meaning is to waſh the body, or put into water, or waſh a thing all over. When we come to the Greek words which ſignify to ſprinkle, we find no ſimilarity, or likeneſs, between them and the word to baptize.

In all the places where baptizing is mentioned, not a word is uſed which looks like ſprinkling; where ſprinkling is mentioned, there is not a word uſed which appears like baptiſm.

In my next diſcourſe, I produced my evidence, that my definitions of baptiſm and to baptize were accurate and juſt. I dwelt largely upon this evidence, for the merit of the whole ſubject depends greatly, if not entirely, upon the determinate meaning of the words, which our Lord uſed in the inſtitution of the ordinance, and when ſpeaking of it. When we know the determinate ſignification of his words, we know what he ſays, and what we ought to underſtand by the words which he uſes. The evidence which I produced, was, in ſhort, the following.

1. The Greek Lexicon, Butterworth's Concordance, Bailey's and Entick's dictionaries, bear their united teſtimony, that the plain, literal, and common, if not univerſal, ſignification of the words *baptiſm* and *to baptize*, is immerſion and to immerſe, bury in water, to dip, or to plunge, a perſon all over in water. Here are four learned and poſitive witneſſes to the ſame thing. Indeed, they give no other ſignification, ſave it be to waſh,

which

which we have seen intends a ceremonial washing, which is to put into water, or to bathe.

2. I repeated some of the attendant or circumstantial facts, which have relation to the ordinance of baptism. John baptized IN the river Jordan. He was baptizing in Enon, near to Salim, because there was *much water* there. The word *baptistery* signifies a place in which to wash the body all over. *Baptism* signifies to dip, to plunge, immerse, or to wash the body all over in water. *Baptizer* signifies one who dips, plunges, or washes the body all over in water. *To baptize* signifies to immerse, plunge under water, or under any other liquid thing, or to dip, or to put into water. To be *baptized* is to be plunged, immersed, or washed all over in water.

These things being true, is it not easy to determine what the ordinance of baptism signifies?

3. The words *baptismos* and *baptizō* have two, and only two, translations in the New Testament. These two are *baptism* and *washing*. Where their meaning is washing, or where they are thus translated, it is a ceremonial washing, which is to put into water, or bathe the flesh in water, as you may see, *Levit.* xi. 32, *Numb.* xix. 19. When they are translated *baptism*, or to *baptize*, the thing intended is the baptism of water, of fire, of sufferings, or of the Holy Ghost.

4. I brought forward several noted witnesses, to bear their united testimony, that I had given a just definition of the word *baptizō*: these were, John Calvin, Zanchius and Dr. Owen.

In the next place I mentioned to you that Paul repeatedly uses the word *louō*, where he means the same thing as where he uses the word *baptizō*; that he uses

these

these words as signifying the same thing. Whereas, *louō* signifies to wash and to bathe the body in water, and consequently *baptizō* means the same.

Lastly, I brought forward Paul's exposition of the word *baptism*, and showed you, that he expounds it, as being buried with Christ in baptism, or immersion.

In my discourse, which I next preached to you, I produced evidence, that the apostles and primitive Christians, not only understood the matter as I have described it, but practised accordingly.

In support of the apostles' practice, I observed, that the word *louō*, of determinate signification, which they used to signify their practice, or what was done by them in baptism, determines or fixes their practice to be immersion. I farther observed, that they were commanded to practise baptism, or to baptize, as I have described it; and that the scriptures testify, that they thus did; and also that the apostles say, the mode of baptizing in their day was, by burying the subjects, in baptism.

For witnesses that the primitive church practised immersion, we have Mosheim, Bailey, Calvin, Baxter, and many others, all agreeing in this one point, that the mode of baptizing, or baptism itself, among the ancients, was immersion. We have also evidence that the church thus practised, for thirteen hundred years, some extreme cases excepted. Moreover we have evidence that all the church, in Europe, in Asia, and in Africa, save that part of it, which is now, or hath been, under the bewildering power of the popes, do now, and ever have, practised immersion.

Besides all this, the very reasons which the Pædobaptists assign, why they have laid aside immersion, show that sprinkling is not commanded by the Lord, but is taught by the precepts of men.

You

You see we have an ocean of witnesses and evidence against us; and all, or nighly so, from our own denomination of Christians. What a world of evidence might we reasonably expect that the Baptists would be able to bring for themselves and against us and our practice, would we hear them, when our own side bring so much against their own practice and for the Baptists! Besides, this evidence appears to stand in its full force against us, there being no opposite evidence to weaken its force. Indeed we are, in this matter, much like criminals, who plead, at least the leaders of them, guilty to the whole indictment. However, some have made a full plea of not guilty, but in part. At the same time, numbers of them, in their plea, have convicted themselves of being guilty throughout.

In the last discourse, after holding to your view the purport, end and design of baptism, I examined one of their pleas of, not guilty. But what evidence did the good man give of his innocence? Can the largest stretch of charity allow more than this, *he knew not what he did?* Was truth ever brought to such straits as to require to be supported by such arguments?

APPLICATION.

FROM a review of the whole subject, the following appear to flow as necessary consequences.

1. Whether we allow immersion to be the scripture mode of baptism, and the only one which it requires, or not; one thing is clear, that we have as much evidence of its being so, as we could have, on supposition that it were.

The

The ſcriptures declare, in various ways, that this is the mode, and mention no other. The ſcriptures expound themſelves to mean immerſion, or burying.

We find not a ſingle trace, in all the ſcriptures, where the ordinance is ſpoken of, of any thing ſhort of immerſion being mentioned.

Good men, who are ſkilful in the true import of words, have agreed, that the plain, literal and accurate meaning of the word, to baptize, is to immerſe or bury in water, &c. Nor have any been able to ſhow that in any part of God's word it hath any oppoſite meaning or application.

The church of Jeſus Chriſt have, in all ages, underſtood the matter of baptiſm as I have explained it. We muſt, however, except, for the laſt three or five hundred years, many of thoſe branches of the church, which have been, or are now, under the juriſdiction of the church of Rome. The purport, end and deſign of baptiſm alſo intimate to us, that this is the manner of baptizing.

Indeed, if there be any words in the Greek language by which the Lord of the Baptiſmal Inſtitution could have told us what he intended, the words uſed do this. For there are no two words in the language, or, at leaſt, none which have come to our knowledge, which ſo literally, ſo uniformly, and ſo expreſsly, ſignify to immerſe, or waſh, or bathe the body in water, as do the words *baptizō*, and *louō*. Hence, if immerſion be baptiſm, the Lord, if I may ſo ſay, could not have told us of it in the New Teſtament, if the words, choſen by the Holy Ghoſt, do not afford this information. If baptiſm be immerſion, then the two moſt ſuitable words have been choſen to expreſs it; but if ſprinkling be baptiſm, two words which were farther from the point could not have

been found. We find no inſtance, in the bible, where they are thus uſed. In ſhort, no two words, which mention the application of water in any way, are farther from the idea of ſprinkling, than are thoſe two which are uſed when baptiſm is intended. It therefore appears, that whilſt we have uſed ſprinkling for baptiſm, we have departed from the plain and primitive import of the words uſed, as far as we could without a complete omiſſion of water. None can be at a farther remove from the inſtituted, ſcripture baptiſm, than we have been, without denying it in whole.

2. Error is very inſinuating and deceiving. Surely it hath proved thus in the ſubject of ſprinkling.

Cyprian, who wrote within about a hundred and fifty years of the apoſtles, ſpeaking of ſprinkling, ſays, as quoted by Dr. Lathrop, "In the ſacrament of *ſalvation*, (i. e. baptiſm) when *neceſſity compels*, the ſhorteſt ways of tranſacting divine matters, do, by God's grace, confer the whole benefit." Here we ſee the origin of ſprinkling for baptiſm.

It was an early error in the church, that baptiſm was neceſſary to ſalvation. Hence, when it was judged, that life would be endangered by immerſion, the perſon muſt either loſe his life by baptiſm, or loſe his ſoul for want of being baptized, or ſome other mode muſt be invented. Or, if the ſick perſon was nighly dying, he muſt be baptized without immerſion, or probably loſe his ſoul, before he could be conveyed where the ordinance might be adminiſtered. Under theſe circumſtances, man's fruitful invention deviſed ſprinkling as a ſubſtitute for baptiſm. Here is the origin of ſprinkling, as the ancients have told us.

In proceſs of time, ſound ladies and gentlewomen wiſhed

ed to have ſprinkling ſubſtituted for baptiſm in their behalf; afterwards others, till at laſt, it became a general cuſtom in many of the European nations. In the mean time, the Baptiſts, and many others, objected againſt the practice, as being contrary from the command of Chriſt. Hence aroſe the neceſſity of defending it, or elſe having it conſidered as a departure from the faith. Matters being thus, the invention of many was in full exerciſe to defend ſprinkling, as being of divine origin. A number of ceremonial rites of the Levitical law were preſt into this ſervice; ſeveral paſſages of the New Teſtament were wreſted from their natural meaning to a forced interpretation; and out of the motley mixture were formed what were ſtyled arguments; but ſuch arguments can ſtand no longer than while prejudice lives to ſupport them.

However, the moſt diſagreeable part is, a good number of very pious and learned men have been carried away in this whirlpool of deception. Their being deceived has deceived others; and we are, or have been, among the deceived.

3. Sprinkling is not from heaven, but of men. This too, if I miſtake not, by the fully and fairly implied conceſſion of thoſe, who have written in its defence.

If from heaven, why, in the firſt place, uſe it only when neceſſity compelled! as was ſuppoſed to ſave ſouls from hell? If from heaven, why, afterwards, uſe it only in caſes of leſs urgent neceſſity? If from heaven, why bring in the coldneſs of the country as an excuſe for uſing it? If from heaven, why not mentioned in the inſtitution of the ordinance, or in ſome paſſage where mention is made of baptiſm, or in ſome other place in all the writings of the Evangeliſts and Apoſtles? If from heaven,

heaven, why not intimated as being so, by those who first introduced it? If sprinkling be from heaven, why so many *inconclusive* arguments in its support? Is the word of God deficient in this particular, and hath it revealed what cannot be supported by it? If from heaven, why not commanded, enjoined, required, or so much as once hinted, as being the mode of a gospel ordinance, in any part of that revelation which we have received from heaven?

4. Another consequence is, That the scripture mode of baptism is immersion, and for ought we know, the only mode, and necessary to the administration of the ordinance.

This is the plain, literal, scripture sense of baptism, therefore this is the plain, literal, scripture mode. The scriptures mention no other mode, therefore this may be, and is, for ought appears, the only scripture mode.

5. From what we have gone over, one thing appears certain: That Christ never commanded any of his followers to administer any gospel ordinance by sprinkling, and, at the same time, to say, *I baptize*. For to do thus would be to command them to do *one thing*, and to say that they did *another*.

To *sprinkle* is to *rantize*, which hath no visible connection with baptism. To say, Christ commanded his disciples to rantize, and, at the same time, to say, We baptize, is what no Christian would, knowingly, be willing to say. This would, if I mistake not, be making Christ the minister of sin. But what I have long, implicitly, though ignorantly, done, others may still do.

6. Another consequence is, custom hath great influence upon the human mind. It surely hath upon us. For, even after we have full evidence that sprinkling, for

for baptism, is not from heaven, but was the offspring of error, and fostered by the dark ages of Papistical usurpation, we are hardly persuaded to renounce it. But, my brethren, my expectation is, that after you have searched your Bibles through and through, and find nothing of it there, you will give it up.

Should the Lord inquire of us, why we substitute sprinkling for baptizing, and say unto us, Whence is this substitution, from heaven, or of men? Would there not be great reasonings among us what answer to return? Should we say, From heaven; He might reply, How do you prove it? Should we say, Of men, then might he ask, Why do ye practise it?

7. Another consequence is, we have the same kind of evidence, and perhaps more of it, that baptism is to be administered by immersion, or dipping, or putting into water, than we have to support any other gospel precept, or practice. The evidence which we have, in either case, is the signification of the words which are used to point out the thing to be believed, or practised.

Were it not for the influence of habit, or custom, you would as readily and naturally conclude, from the very words used, that immersion, or dipping, or washing the body in water, was the meaning of baptism, as that a religious eating of bread, and drinking of wine, in commemoration of our dying Lord, was the way to observe the Lord's supper.

8. We appear to be brought to this dilemma: We must either embrace the tradition of the elders, for the rule of one part of our practice; or we must no more sprinkle, and call it baptism.

9. Another consequence is, Those, who first introduced sprinkling for baptizing, had no more right so to do,

than they had to inſtitute a new rite, or ordinance, and call it Chriſt's.

What authority have we to follow their erroneous and hurtful practice?

10. We have another conſequence worthy of conſideration, and it is this: The Chriſtian ordinance of baptiſm is a moſt ſolemn and ſignificant ordinance, and of very high importance.

I ſpeak not of the viſible, or actual, adminiſtration of it, in particular; for I never ſaw it adminiſtered, as Chriſt hath delivered it to his people. But I refer to the purport, end and deſign of it. It is, among many other things, the great dividing line, which Heaven hath appointed to be drawn between the viſible kingdom of Immanuel, and the men of this world. Doubtleſs there are a large number who belong to Chriſt's inviſible kingdom, who are not, ſtrictly ſpeaking, or regularly, in his kingdom viſibly, having not ſubmitted to this ordinance, which is the great and important line of diſtinction.

11. It appears that we are, truly, in a trying ſtate. We muſt depart, in one inſtance, from a long habit, or continue to do as we have done, and yet not be able to vindicate, by the ſcriptures of truth, our own conduct.

Laſtly. We come, at length, to the anſwer of this old and difficult and perplexing queſtion: Where, and when, did the religious ſect, called Baptiſts, ariſe? The anſwer is, plainly, this. They aroſe in Judea, at the time when John came, preaching in the wilderneſs the baptiſm of repentance. I mention this conſequence with conſiderable aſſurance, becauſe the New Teſtament abundantly favours it, and no man is able to contradict me. Should any attempt it, he will fail for want of evidence. I ſhould, not long ſince, have been gratified, could I have found

found their origin any where in the dark ages of Popery, or at the commencement of the reformation, among the famous enthuſiaſts of Germany, Holland, Switzerland, or Weſtphalia. But, after having long purſued the perplexing reſearch, I found their *origin*, where I leaſt of all expected it, in Enon and Jordan.

A few queſtions are now to cloſe the preſent ſubject.

1. Is not immerſion the ſcripture baptiſm?

2. Is ſprinkling a mode of baptizing warranted by ſcripture? If ſo, where?

3. Are Old Teſtament rites to explain New Teſtament ordinances? Is Moſes to correct what Chriſt hath left incomplete? Is it ſo?

4. Will Chriſt approve of that practice of men, which ſo changes his poſitive inſtitution, as to loſe, greatly to loſe, the purport, end and deſign of it?

5. Was it ever right, and is it now, for men to change what Chriſt hath commanded to be in perpetual obſervation? Did the ſuppoſed *extreme caſes* juſtify this change at firſt, and will trifling inconveniences juſtify us now?

6. Will it be wiſe and ſafe for us continually to forſake the commandment of Chriſt for the precepts of men?

7. Do you, my brethren, or can you, blame me for wiſhing you to keep the ordinances of Chriſt as he hath delivered them to the ſaints?

8. Should I have manifeſted myſelf your friend, or Chriſt's, if, after having found ſuch a precious, new and old *treaſure* in his word, as is the Chriſtian ordinance of baptiſm, I had not ventured my life, or in other words, my reputation, my eaſe, my property, and my every worldly conſideration, to bring it forth to your view and acceptance, that you might more fully walk

in

in all the ſtatutes and ordinances of the Lord blameleſs?

One requeſt, my brethren, I pray you to grant me, and it is this: Search the ſcriptures devoutly, and follow me ſo far as I follow Jeſus Chriſt, your Lord and mine.

THE MODE AND SUBJECTS OF BAPTISM.

SERMON VI.

MATTHEW XXVIII. 19, 20.

Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt; teaching them to obſerve all things whatſoever I have commanded you: And, lo, I am with you alway, even unto the end of the world. Amen.

I HAVE already obſerved to you, that Chriſt Jeſus, the head of the church, and Lord of all, was now conſtitutiug his preſent and ſucceeding diſciples to be apoſtles unto all nations. My text is their commiſſion, and general and particular orders. In it they are directed—

I. To go and diſciple all nations.

II. To baptize them in the name of the Father, &c.

III. He directs theſe newly conſtituted apoſtles, and all their ſucceſſors, to teach their baptized diſciples to obſerve all things whatſoever he had given in commandment.

Laſtly. For their encouragement and comfort, he adds,

adds, and, lo, I am with you alway, even unto the end of the world. Amen.

What I purposed to say to you, particularly, upon the second proposition, I have said. I now recur to the

I. Which contains Christ's command to *his disciples* to go and *disciple* all nations.

I have already showed you what baptism is, and the design of it. I am now, if the Lord will, to lay open what is commanded to be done, before baptism be administered, also the evidence which the Lord may afford me to prove to you that my instruction is of him.

Your feelings, my brethren, and people, have no doubt been highly wrought up, whilst I have opened before you one of the laws of Christ's kingdom amongst men. I have still more things to say unto you, respecting the rules and regulations of this kingdom. I pray the Lord, that your minds may be so prepared to hear, that you may not forsake me, and flee, as many of Christ's professed friends did, when he preached on a subject which greatly crost their prejudices and carnal expectations.

Your busy minds, no doubt, will, before you are aware, be inquiring what great and good men, in our days and in the days of our fathers, have said and thought of these things; but we should look farther back than to our forefathers. The man Christ Jesus, and his inspired prophets and apostles, should be the men of our counsel. Should I speak according to these, you may hearken to me with safety: if contrary, convict me by the word and testimony of Jesus Christ; for I appeal to these, for by them I ought to be judged.

One request, my hearers, I pray you to grant me; namely—Lay prejudice aside, and let scripture, reason and common sense be heard for a few minutes.

Surely

Surely you must consider my case more trying than any of yours. For it is, perhaps, as difficult for me to combat my own prejudices and carnal feelings, as it is for any of you to contend with his: Besides this, I have to look your prejudices in the face, while I venture to bring any of your old practices to the scriptures for trial. Yes, more than all this, I have many trials to encounter, which you have not, nor can have.

I should not have made the attempt to bring our former practice to the standard for trial, had not my difficulties been so great, that I durst proceed no farther, without proving my works. One of my practices hath been weighed in the balance, and is found wanting. I am now, if my heart deceive me not, willing to lead another of my works, or the subjects on which some of my works have been, to the bar for trial. If this shall be found of wood, hay, or stubble, may the fire of truth burn it up, and may the fire of love cause me to rejoice while it shall be consuming.

The proposition which will bring this other of my works to the trial is—

Christ commands his ministers to go and disciple all nations. I have engaged to be one of these ministers. The command is, therefore, binding upon me. I have gone forth, that I might obey. The great thing to be determined is, whether I have understood what it is to disciple, or to make disciples, and have practised accordingly.

The important question to be decided is just this: If I disciple any of you, who are parents, do I, as a necessary consequence, disciple all your children and households?

The only difficulty, in this question, relates to children and households. What it is to disciple the master

of

of a family, is a thing in which Chriſtians generally agree.

I ought juſt to remark to you, that *matheteuſate* to teach, is, in its literal and genuine ſenſe, to diſciple, or ſo to teach as to make diſciples.

To bring the queſtion before you as fully as I can, I wiſh you, each one of you, to fix his attention upon ſome one family in this town, in which family not a Chriſtian is to be found. If each one have his mind fixt upon ſuch a Chriſtleſs houſehold, I will now put the queſtion :—

Suppoſe I, inſtrumentally, diſciple the father of this family, do I, as a certain conſequence, make diſciples of the whole family ?

Before you determine the queſtion, it may be well to fix in your minds what a diſciple is. Let the ſcriptures ſpeak. The *diſciples* were called Chriſtians firſt at Antioch : *Acts* xi. 26. The commiſſion which Chriſt gave to the firſt miniſters, and to all ſucceeding ones, as recorded *Mark* xvi. 15, 16, is, Go ye into all the world, and preach the goſpel to every creature ; he that *believeth*, &c. Here a believer is the ſame as a *diſciple*. Here we ſee, a diſciple, in the ſenſe of my text, is a believer, a believer in Chriſt, a Chriſtian. This is the idea which the New Teſtament, from beginning to end, gives us of a diſciple. There is, however, mention made of diſciples, who were ſo but by profeſſion, or who were viſible diſciples only ; not having the love of God in them.

Now try the queſtion with reſpect to both ſorts of theſe diſciples.

Suppoſe I, inſtrumentally, diſciple the father of a Chriſtleſs family ; do I, as a neceſſary conſequence, make Chriſtians of all in his houſe ? You will pleaſe to make up your minds, on this queſtion, decidedly.

Suppoſe,

Suppoſe, again, that I, inſtrumentally, diſciple the father of a Chriſtleſs family, do I, as a neceſſary conſequence, make *viſible* diſciples of all his family? Let your minds be clearly determined as to the anſwer.

Once more, ſuppoſe I, by delivering the Lord's meſſage, convert, or make a diſciple of the father of a Chriſtleſs family, do I, of neceſſary conſequence, make any one of his houſehold beſides himſelf a diſciple? *

Let ſcripture, let reaſon, let common ſenſe, let any thing, ſpeak, which will ſpeak the truth, and determine theſe queſtions. Conſider, take advice, and ſpeak your minds.

Can you ſuppoſe, or can you not, that to make a father of a family a diſciple, his wife, his ſervants, and his children, are all diſciples of courſe, or of neceſſary conſequence?

Is not this a clear caſe? and yet the great and momentous ſubject before us turns, altogether, upon the anſwer of this queſtion.

If diſcipling the father of a family renders all his houſe diſciples, they are all ſubjects of baptiſm, they have the ſcripture qualification for it; if it do not, then they have not the qualification which my text requires to be in thoſe who are baptized.

You will judge for yourſelves whether houſeholds do thus become diſciples; as for the reſt, the ſcriptures determine: if they be diſciples, they are to be baptized; if not, they are not to be.

* *Prejudice may reply, You are to diſciple the houſehold by baptizing them. This contradicts my text, that ſays, diſciple them firſt.*

I know what your anſwer muſt be, for by inconteſtible facts, in this town, the diſcipling of a father of a family does not diſciple his houſehold; it does not even make them viſible diſciples, or give them even the appearance of being ſo.

The following is for evidence, that perſons muſt be made diſciples, before they are baptized.

1. John made his hearers diſciples before he baptized them. He required, in order for baptiſm, that they ſhould bring forth fruits meet for, or as evidence of, repentance: *Matt.* iii. 8, and *Luke* iii. 8.

2. Chriſt's diſciples baptized none but ſuch as were made diſciples firſt: *John* iv. 1, 2.

3. Chriſt, in my text, gives no liberty to baptize any but ſuch as are firſt diſcipled. Yes, he commands his miniſters to diſciple before they baptize.

The account which Mark gives us of the Apoſtles' commiſſion, and of the Baptiſmal Inſtitution, is confirming evidence in this matter: xvith chapt. 15th and 16th verſes: 'Preach the goſpel to every creature: He that believeth and is baptized,' &c. Here, believing is put before baptiſm. The way adopted by ſome to avoid the force of this text is, if they be baptized, ſay they, no matter when, before or after believing. This way of getting clear of the difficulty appears neither wiſe nor candid; for it injures the plain meaning of the text, and makes Matthew's and Mark's account of the commiſſion to diſagree.

What remains are a number of plain truths, facts and conſequences, which have a more near or remote relation with the ſubject on hand, and may ſerve to throw light upon it.

In the FIRST place, we may take notice of two particulars, which, perhaps, have not been ſufficiently noticed.

One

One is, the ceremonial law, and the covenant of circumcision which was annexed to it, appear to be disannulled and past away.

The following may make this matter plain: The disannulling or abolishing of the law, we see, *Heb.* vii. 18. "There is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. Also, *Gal.* iii. 19. Wherefore then serveth the law? It was added because of transgressions, *till* the *seed* should *come*, to *whom* the *promise* was made. What seed this is, to whom the promise was made, we are told in the 16th verse of the same chapter: "Now to Abraham and his seed were the promises made: He saith not to seeds, as of many; but as of one, And to thy seed, which is Christ." We hence see, that Christ was the seed to whom the promises were made, and that the *law* (the ceremonial law) was added because of transgressions, till the seed, i. e. Christ, should come. It is hence plain, that the ceremonial law was to continue no longer than till Christ came.

The covenant of circumcision appears to be annexed to this law. For says Jesus Christ, *John* vii. 23, If a man on the sabbath day *receive circumcision*, that the *law* of *Moses* should not be *broken*, are ye angry at me? &c.

That this covenant of circumcision, or the Sinai covenant, which includes it, hath passed away, or is disannulled, see *Heb.* viii. 13. 'In that he saith a new covenant, he hath made the first old: now that, which decayeth and waxeth old, is ready to vanish away.

Besides, circumcision is, evidently, a very important part of that law, which is disannulled, for saith Paul to the Galatians, chapter v. 2, 3, If ye be *circumcised* Christ shall *profit* you *nothing*. For I testify again, says he,

he, to every man that is *circumcised*, that he is a debtor to do the whole law.

It is hence plain, that the ceremonial law is no longer binding; and that the covenant of circumcision, which was incorporated with it, hath vanished away.

The other particular is this; the promises, which were made to Abraham and his seed, were not made to him in *circumcision*, but in *uncircumcision*; and the covenant which was confirmed of God, to Abraham, in Christ, was while he was in *uncircumcision*, and about twenty-four years before the *covenant* of *circumcision* was given. *Rom.* iv. 8, 9, 10.—*Gal.* iii. 16, 17.—*Gen.* xii. 3, 4, 7, and xvii. 10, 17.

Moreover, When Paul speaks of the covenant which was confirmed of God in Christ, he points out the exact year, when this was made known, or confirmed with Abraham, as though he had a foresight, as certainly the Holy Ghost had, of the contention which should be long continued, for want of judiciously understanding what covenant should be disannulled, and what covenant the law could not disannul. He tells us, *Gal.* iii, 17, That this covenant, which cannot be made void, was four hundred and thirty years before the law: whereas the covenant of circumcision was about four hundred and six years before the law, with which circumcision was united.

Seeing matters are thus, what, I pray you, my hearers, have we to do with the covenant of circumcision? If we keep it, Christ shall profit us nothing: if we observe something which we substitute in its place, Christ may profit us as little in such observance.

I know it will be asked, Is not the church the same now, that it was in Abraham's day? I answer, yes, and the same

ſame that it was in Noah's, Enoch's and Adam's, and the ſame that it ever will be. It will be aſked again, is not the covenant the ſame, which it was in Abraham's time? Yes, the covenant which was confirmed of God in Chriſt is unchangeably the ſame; but the covenant of circumciſion, which God made with Abraham, renewed with Iſaac and Jacob, and ſolemnized with Iſrael in the wilderneſs, (*Deut.* xxix. 10, 11, 12, 13) is far from being the covenant, the *new covenant*, which God makes with the houſe of Iſrael in our day. The covenant of circumciſion was, more than 1700 years ago, decaying, waxing old, and ready to vaniſh away. But you will again ſay, is not the church compoſed of parents and children, and of houſeholds, now, as it was in Abraham's day? Let Paul anſwer how it was (as touching the goſpel) in Abraham's day and after. *Rom.* ix. 6, 7, 8. 'They are not all Iſrael which are of Iſrael, neither, becauſe they are the ſeed of Abraham, are they all children: but in Iſaac ſhall thy ſeed be called. That is, they that are the children of the fleſh, theſe are not the children of God: but the children of the promiſe are counted for the ſeed. Juſt ſo now. The children of God, the children of the promiſe, are counted for the ſeed, and compoſe the church; and of thoſe who appear thus ſhould the viſible church be made up, and of none elſe. But, if by the queſtion be meant, Does not church membership deſcend from parents to children, and from maſters to ſervants, as it appears to have done under the old covenant of circumciſion? the *anſwer* is, The New Teſtament no where acknowledges, nor does it know, any thing about a church thus made up. I would that all good men would conſent to take New Teſtament directions and examples by which to conſtitute and guide New Teſtament churches. But

But it will be aſked once more, Hath not baptiſm come into the place of circumciſion, and to be applied to ſimilar ſubjects? *Anſwer.* Circumciſion was a poſitive inſtitution, and ſo is baptiſm. Abraham and the Iſraelites knew nothing to whom circumciſion ſhould be adminiſtered, but as they received direction from the Divine Inſtitutor; juſt ſo it is with reſpect to the adminiſtration of baptiſm. The Chriſtians at Antioch, the Elders at Jeruſalem, the church of Galatia, and Paul and Barnabas, knew nothing of baptiſm being ſubſtituted for circumciſion. *Acts* xv. 1, to 35; *Gal.* iii. and v. chapters. We know nothing, and can know nothing, as to whom baptiſm is to be adminiſtered, but from what Chriſt hath told us as to the ſubjects. Now—

Secondly, I aſk what evidence have we from the bible that infants are to be baptized?

You may reply, they are included in the covenant. What covenant? In that of circumciſion? Surely not, for that hath vaniſhed away. If you ſay, in the covenant that was confirmed of God in Chriſt, I *anſwer*, it was not this covenant which entitled Abraham's houſehold to circumciſion, therefore, though your children be in this covenant, that does not, of itſelf, entitle them to baptiſm; whether baptiſm be in the place of circumciſion, or not. You will then ſay, What can entitle our children to baptiſm? *Anſwer.* Their being diſciples, and ſo coming within the compaſs, or pale, of the baptiſmal inſtitution.

As we can know nothing of the ſubjects of baptiſm, any more than Abraham and Iſrael could of the ſubjects of circumciſion, but from what we are informed in the inſtitution, and in what is ſaid upon it, we will inquire what the bible ſaith of this matter. If

If the Lord, in his word, hath not given us sufficient instruction upon this subject, we must practise in the dark, for we have no where else to go.

We will begin with John. 1. Did he baptize any children? We have no evidence that he did. Besides, he told the multitude, which attended his ministry, not to plead Abraham, or Abraham's covenant, as a title to baptism. *Matth.* iii, 7, 8, 9, 10.

2. Did Christ's disciples, whilst he was with them, and whilst they *made* and *baptized* more *disciples* than John, baptize infants, or any visibly unbelieving children? No evidence that they did.

3. Is there any evidence from my text, which contains the words of the institution, that infants, or unbelieving households, were to be baptized? None, but the contrary.

4. Is there any passage in the New Testament, which commands, or says so much as one word, that infants are to be baptized? Not one.

5. Is there any example, which shows, that the Apostles baptized any upon the faith of parents, or masters, or upon the faith, or promises, of any others?

I know, my brethren, there are three instances, which are supposed, by some, to favour the affirmative of the question. I have rather been of the same opinion. If it be so, may facts convince us.

We will look at each of these examples separately.

The first supposed example we find at Philippi. Here was a woman, named Lydia; she appears to have been a woman of business. She belonged to Thyatira, but was now at Philippi, probably selling her merchandise, with several attendants. The history is thus related, *Acts* xvi. 13th, 14th and 15th verses. "On the sabbath

ſabbath day, we (Paul and other diſciples) went out of the city, by a river ſide, where prayer was wont to be made, and we ſat down, and ſpake unto the women who reſorted thither. And a certain woman, named Lydia, a ſeller of purple, of the city of Thyatira, who worſhipped God, heard us, whoſe heart the Lord opened, that ſhe attended unto the things which were ſpoken of Paul. And when ſhe was baptized and her houſehold ſhe beſought us, ſaying, If ye have judged me to be faithful to the Lord, come into my houſe and abide there."

This is all we know of the matter. She belonged to another city. She worſhipped God. She was, on the ſabbath day, by the ſide of a river, where prayer was wont to be made. The Lord opened her heart to attend to what Paul ſaid. Her ſervants were with her. She had a houſe, either her own, or one taken for the time. She was baptized, and her houſehold. As to her having infants with her, you can tell, as well as I. Moreover, whether her ſervants believed the words of Paul, you can, if you attend to the circumſtances, form as correct a judgment, perhaps, as any other can make up for you.

The things to be conſidered are, 1. Lydia was a godly woman. 2. She attended meeting. Paul found her where prayer was wont to be made, where religious women had been accuſtomed to meet. 3. She, like other religious people, took her houſehold to meeting with her. 4. It appears that Paul baptized non of her houſehold, but ſuch as were with her at the female praying meeting. 5. The ſtrong probability is, that Lydia, being a pious woman, one who worſhipped God, would ſelect, for her attendants, maidens or ſervants who alſo were worſhippers of God. In verſe 40, we are told,

told, the apoſtles entered into the houſe of Lydia, comforted the brethren, &c. You will weigh theſe circumſtances, and make up for yourſelves, ſo far as you can, a righteous judgment.

The next example is recorded in the ſame chapter, and appears to be in the ſame city. The hiſtory of the matter is contained in the 25th verſe, and on to the 34th. The noticeable facts, and on which we muſt make up our judgment, are—The jailor ſays, Sirs, What muſt I do to be ſaved? Paul and Silas anſwered, Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy houſe. And they ſpake unto him the word of the Lord, and to all that were in his houſe. And he was baptized, he and all his, ſtraightway—and rejoiced, believing in God with all his houſe.

Here are three things to be put together. 1. The word of the Lord Jeſus was ſpoken to them all. 2. They were all baptized. 3. They all believed in God. Whether here be any example of infant baptiſm, you will judge, each one for himſelf.

As ſome have ſuppoſed that this paſſage, and a few others of ſimilar import, afford an argument in favour of ſprinkling, it may be well to give it a moment's conſideration. Here we are told, that the keeper of the priſon brought out Paul and Silas. Where he brought them to ſeems plainly enough to be gathered from the 32d verſe, in which we find them ſpeaking to the jailer the word of the Lord, and to all that were in his houſe. In the next verſe we are informed that the jailer and all his were baptized. Where they were baptized, we are not told. One thing however is plain, it was not in the houſe, for in verſe 34 it is ſaid, When (i. e. after the houſehold were baptized) he had brought them into his houſe,

houſe, he ſet meat before them, and rejoiced, believing in God, with all his houſe. From theſe obſervations, the following things appear :—

1. That Paul and Silas were in the jailer's houſe, when they ſpake the word of the Lord to all that were in his houſe. 2. That when the ordinance of baptiſm was adminiſtered, they were not in his houſe. 3. That the mode of baptizing then in uſe rendered it inconvenient to be performed in the jailer's houſe. 4. After the ordinance was adminiſtered, they went into the houſe. How this favours ſprinkling I ſee not.

The other ſuppoſed example is in 1ſt *Cor.* i. 16, where Paul ſays, I baptized alſo the houſehold of Stephanas. In the xvi. chap. 15th verſe, we have a ſhort hiſtory of Stephanas's houſehold; it is thus, "Ye know the houſehold of Stephanas, that it is the firſt fruits of Achaia, and that *they* have addicted themſelves to the miniſtry of the ſaints." Whether there is here found any evidence of infant baptiſm, you will determine for yourſelves.

6. Are the encouragements which are given to parents, in behalf of their children, made to their having them baptized, or are the bleſſings connected with their dedicating them to the Lord, and with their bringing them up in his *nurture* and *admonition?* With which, your Bibles will inform you.

7. Do we, or do any, pretend, that there is any certain evidence, from either precept or example, for the baptizing of infants? Indeed there is none. Probably not many ſuppoſe it.

8. Is there, as ſome have affirmed, the ſame evidence for baptizing infants, that there is for obſerving the Lord's day, for admitting females to communion, and which there is for family prayer?

There

There is a day called the Lord's day, and religious things were to be obſerved on it. Are there infants, who are called baptized infants, and are they to be attended to as ſuch?

Females and males are declared to be all one in Chriſt, and ſo fit ſubjects for the communion of ſaints. Are infants unequivocally declared to be fit ſubjects of baptiſm?

We have examples of family prayer, and are commanded to pray with all prayer. Are there ſcripture examples of infant baptiſm, and are we commanded to baptize all; and ſo are infants included?

9. Ought I to teach you infant baptiſm, if our Lord Jeſus Chriſt hath no where directed me to do thus?

10. Hath Jeſus Chriſt ſpoken one word of baptiſm, as being ſubſtituted for circumciſion? Hath he any where commanded his miniſters to teach this ſubſtitution?

Thirdly. Shall we go, and are we under the neceſſity of going, to the law and covenant of circumciſion to prove infant baptiſm? when both this law and covenant have long ſince waxed old, been repealed, and have periſhed. *Heb.* vii. 18, 19, and viii. 13.

But you will aſk, Are not the bleſſings of Abraham come on the Gentiles? *Anſ.* Yes. You will then ſay, Are not our children included in the promiſe? *Anſwer.* If they be Chriſt's, then are they Abraham's ſeed, and heirs according to the promiſe. *Gal.* iii. 29. Abraham's children, after the fleſh, were not included in the promiſe, as the Pædobaptiſts of our day would have theirs. But you will ſay again, Are not our children included in the covenant? In what covenant? In that of circumciſion? Surely not. For though that covenant was often renewed,

newed, yet it hath long ſince paſſed away. Is your queſtion this? Are they not included in that covenant, which was confirmed of God in Chriſt, twenty-four years previouſly to the covenant of circumciſion? I anſwer, No man knoweth, nor can know, but as your children give evidence, that they poſſeſs the ſpirit of Chriſt. But as I have obſerved to you before, ſo I ſay again, even were your children included in this covenant, and ſaints; this does not of itſelf give them any right to baptiſm, any more, than Abraham's being included in the ſame covenant gave him a right to circumciſion. This covenant determines nothing as to the one, or the other. The covenant of circumciſion determined who were to be circumciſed. So the ordinance or inſtitution of Baptiſm, determines who are to be baptized. One determines no more who are to be admitted to the other, than does the covenant of an everlaſting prieſthood (*Numb.* xxv. 13) determine who ſhall be miniſters in goſpel days. In ſhort, there is no arguing from one to the other in this matter. They are both of them poſitive inſtitutions, and nothing can be known of either, but what is revealed in its particular inſtitution.

While viewing this ſubject you will inquire, What will become of our children? I anſwer, God only knoweth. You may rejoin: But what ſhall we do for them? *Anſ.* Dedicate them to God, and, like faithful Chriſtians, bring them up for him.

Fourthly. We will now attend to ſome legitimate conſequences which follow, upon ſuppoſition that the ſubjects of baptiſm are to be determined from the ſubjects of circumciſion.

1. One conſequence is, every man who is converted to the Chriſtian religion is to be baptized, and all his houſehold,

houſehold, though he may have three hundred and ſeventeen training ſoldiers born in his own houſe. Not only are theſe ſoldiers to be baptized, but their wives, children, and all other ſervants, who belong to this great man's houſe. A thouſand infidels are to be baptized, becauſe one great man, their maſter, is chriſtianized.

2. Theſe ſoldiers, with their wives, children and ſervants, are all to be conſidered and treated as church members, or as being in covenant. I confeſs this does not look to me goſpel-like.

3. Another conſequence is, the adults among theſe, and among all others, who are baptized, are not only to be admitted to the communion, but required to come. I aſk, could ſuch a communion be called the communion of ſaints?—one great and good man, with hundreds of unconverted ſervants.

4. All who have been baptized, and have not, for miſdemeanor, been expelled the church, have a right to baptiſm for their children: and no man may forbid them.

5. Another conſequence is, notwithſtanding Chriſt ſaith, My kingdom is not of this world; yet the regulations were ſuch, eſpecially the mean of admiſſion into it, as ſtrongly, and of infallible conſequence, tended to make it of this world, and that abundantly ſo.

6. Another conſequence is, many learned and pious miniſters of New-England are inconſiſtent with themſelves, in requiring of perſons baptized in infancy a profeſſion of experimental religion, as a term of communion. It was not ſo done in Iſrael.

7. Another conſequence is, many of the ſame pious and learned miniſters are very inconſiſtent with themſelves, in refuſing baptiſm to the children of ſuch as are, by their baptiſm, in regular church membership, or in covenant, as it is termed.

I have taken, as you obſerve, for granted, what I do not believe to be true, that ſprinkling, or a very partial waſhing, is baptiſm.

Laſtly. Another conſequence is, it doth, ſo far as it hath its *perfect work*, deſtroy the very idea of the goſpel church, contradict the prophets, and make Paul, and others, ſpeak not the truth, and it throws us back to the ſtate of the Jewiſh church.

Jeremiah, propheſying of the goſpel church, ſaith, chap. xxxi. 31 to 34, Behold the days come, ſaith the Lord, that I will make a new covenant with the houſe of Iſrael, and with the houſe of Judah; not according to the covenant that I made with your fathers, in the day that I took them by the hand to bring them out of the land of Egypt;—But this ſhall be the covenant that I will make with the houſe of Iſrael, after thoſe days, ſaith the Lord; I will put my law in their inward parts, and write it in their hearts; and will be their God, and they ſhall be my people. And they ſhall teach no more every man his neighbour, and every man his brother, ſaying, know the Lord, for they ſhall all know me, from the leaſt of them, unto the greateſt of them, ſaith the Lord.

If this means any thing, it certainly means that the goſpel church ſhall exceed in purity the Jewiſh church; that it ſhall, at leaſt, be compoſed of profeſſing ſaints. *Iſaiah* ſays, chap. liv. 13, All thy children ſhall be taught of the Lord. The latter of theſe paſſages, our Lord applies to the goſpel day, *John*, vi. 45: The former is applied to the goſpel church by Paul, *Heb.* viii. chap.

Moſes ſays in Deut. xviii. 15, 19. The Lord thy God will raiſe up unto thee a prophet from the midſt of thee, of thy brethren, like unto me; unto him ye ſhall hearken.

en. And it ſhall come to paſs, that whoſoever will not hearken unto my words, which he ſhall ſpeak in my name, I will require it of him.

This, and much more, Peter applies to goſpel days, and to the goſpel church, *Acts*, iii. 22, to the end. Moſes truly ſaid unto the fathers, A Prophet ſhall the Lord your God raiſe up unto you, of your brethren, like unto me; him ſhall ye hear in all things whatſoever he ſhall ſay unto you. And it ſhall come to paſs that every ſoul that will not hear that prophet, ſhall be *deſtroyed from among the people*. Yea, and all the prophets, from Samuel and thoſe that follow after, as many as have ſpoken, have likewiſe foretold of theſe days. Ye are the children of the prophets, and of the covenant which God made with our fathers, ſaying unto Abraham, And in thy ſeed ſhall all the kindreds of the earth be bleſſed. Unto you firſt, God, having raiſed up his ſon Jeſus, ſent him to bleſs you in *turning* away *every one* of you *from his* iniquities.

Through the New Teſtament, the goſpel church is, or appears to be, ſpoken of as a ſociety, nation or church of ſaints; and as being greatly different from the nation of the Jews. But the ſubjects of baptiſm being determined by the ſubjects of circumciſion brings the goſpel church as to its conſtituent materials, to the ſame condition with the church under the law of carnal ordinances. Indeed, what is now, generally, called the goſpel church is hardly to be diſtinguiſhed by its members from the old Jewiſh church.

Do not theſe things look as though the twelve hundred and ſixty years of Antichriſt's reign were not wholly paſt? Is there not, my brethren, ſome defiling error at the root of all this? Can ſuch ſtreams, as are theſe conſequences,

sequences, flow from a pure fountain? Indeed many good ministers of our land have long since discovered some of these evil consequences, and have laboured hard to rectify them. President Edwards, and many others, made a noble stand against this flood of *corruption*; yet they discovered not the fountain, whence these streams flow, and will flow, till it be removed. Putting or mistaking the covenant of circumcision, for the covenant which was confirmed of God in Christ to Abraham, twenty-four years before circumcision was known, and substituting baptism for circumcision, and determining the subjects of the one by the subjects of the other, without any authority thus to do, have produced all this corruption, deception, and world of evil. Would good ministers be persuaded to lay the axe at the root of the tree, as John did, the evils would be soon rectified.

The subject, on which we now are, is of such high concernment to the church of Christ, generally, and your conviction of the truth of it, being almost, or quite, essential to our future peace and union together, I would willingly omit nothing which might chase away your darkness, and cause the true light to appear. I will, therefore, add here the history of infant baptism. Should we find that infant baptism is of men, as we have already found sprinkling to be, it is hoped that you will either give it up, or practise it as being of man's device, and not, as Mr. Dickinson would have it, as belonging to infants by divine right.

The first information which we have of infant baptism is about the middle of the second century; about which time Irenæus, in one of his epistles, has the following sentence: "The church recieved a tradition from

the

the apoſtles to adminiſter baptiſm to little children or infants."*

The next account we have of this matter (if we except Tertullian, who oppoſed the practice) is given us by Origen, in about the middle of the third century. His words are, "Little children are baptized for the remiſſion of ſins." For the remiſſion of original ſin, or pollution, for of this is he ſpeaking. Again he ſays, "The church had an *order* from the apoſtles to give baptiſm to infants."

Another part of the hiſtory of infant baptiſm we have in a quotation from the deciſions of the famous council at Carthage, in the year 253. It is this: "From baptiſm and the grace of God *none* ought to be *prohibited*; eſpecially infants *need our help* and the divine mercy." We have a further account from Auguſtine, who flouriſhed about the middle of the fourth century. His words (writing of infant baptiſm) are, "Let none, therefore, ſo much as *whiſper* any other doctrine in *your ears*: this the church hath always had, has always held."

The next we hear of infant baptiſm is, that the practice was confirmed, and ſo put beyond diſpute, by Pope Innocent the Firſt.

Now fire and ſword were the all-concluſive arguments uſed for the conviction and reformation of all who refuſed to practiſe, or dared to call in queſtion, infant baptiſm. We will paſs over the horrid perſecutions, which now began to be, and have ever ſince been practiſed, at intervals, upon thoſe who would not ſubmit to the divine right of infants to baptiſm, as conferred on them by the ghoſtly Popes of Rome.

Luther, the famous German reformer, ſays, "that infant

*Preſ. Dickinſon on Baptiſm.

baptiſm was not determined till Pope Innocentius;" and Grotius, in his annotations on *Matth.* xix. ſays, "it was not enjoined till the Council of Carthage." *

We ought, however, to trace the hiſtory of infant baptiſm one ſtep farther, and notice Calvin, and a multitude ſince, who were unwilling to acknowledge their dependence on the Mother of Harlots, for their authority in this matter; and therefore with great ingenuity have diſcovered infant baptiſm, as a goſpel ordinance, or the right of infants to it, in the law of Moſes. Indeed they have ſuppoſed that this doctrine is implied in a number of paſſages of the New Teſtament. Yet, I believe, none who practiſe it, are willing to venture this New Teſtament ordinance upon New Teſtament evidence.

Here you ſee that *tradition* is the foundation of infant baptiſm; *error*, the belief that *baptiſm waſhes* away *original ſin*, the nurſe of its tender age; the church of Rome, the confirmer and ſtrong defender of it; and the long ſince repealed, ceremonial law of Moſes the evidence for it. You ſee, the introduction of infant baptiſm was tradition. Upon this foundation hath it manifeſtly reſted ever ſince. All the ingenious arguments of learned and pious men, can, in fact, add no ſtrength to its firſt foundation. The firſt we hear of it is, it was placed upon tradition, and there it hath reſted, or been ſtanding uneaſily, ever ſince.

Beſides, this *tradition*, as well as the practice which followed, is doubtleſs the offspring of error, and man's invention. At beſt we have but one witneſs for it, in the mouth of whom nothing can be eſtabliſhed. Origen ſays, "The church had an *order* from the Apoſtles." Still we have but one witneſs. Moreover, the very expreſſions of the Pædobaptiſts ſhow that they were from the beginning

* *Ancient Dialogue Reviſed.*

ning oppoſed by the Baptiſts. Irenæus ſays, "We have a tradition." Origen ſays, "We have an order." The council of Carthage ſay, "Infants ought not to be *prohibited* from baptiſm." Auguſtine ſaith, "Let none ſo much as whiſper any other doctrine in your ears."—Does not every ſyllable indicate the diſpute which the Baptiſts had with the inventers and ſupporters of this anti-evangelical principle and practice?

It is worthy of a moment's conſideration, that not one of the moſt ancient fathers makes the leaſt pretenſion that infant baptiſm is ſupported by ſo much as one paſſage in either the Old Teſtament, or the New; and they mention no authority but *tradition*, and an *order* from the Apoſtles, &c. which, at beſt, are very uncertain things.

Whoever can fix their faith, continue their practice, and venture their reſponſibility, on ſuch a traditionary foundation, I cannot. Upon this foundation for our practice, have both we and our fathers ventured to oppoſe the Baptiſts, with greater or leſs degrees of virulence; whilſt, by our tradition, we have greatly injured the ordinance of Chriſt, if not, in this inſtance, made void the law of God.

In fine: Was not infant baptiſm firſt introduced to eſcape the offence of the croſs? Is it not, with many, unknowingly continued for the ſame end? It bringeth the church to its former ſtate as under the law. If I yet preach *circumciſion*, why do I yet ſuffer perſecution? then is the offence of the croſs ceaſed. *Gal.* v. 11.

THE MODE AND SUBJECTS OF BAPTISM.

SERMON VII.

MATTHEW XXVIII. 19, 20.

Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt; teaching them to obſerve all things whatſoever I have commanded you: And, lo, I am with you alway, even unto the end of the world. Amen.

I HAVE already ſet before you the principal part of what I intended under the two firſt propoſitions in my text. What remains is to bring forward—

III. Chriſt's command to all his miniſtering ſervants to teach all nations, or thoſe who ſhould be diſcipled among them, to obſerve all things whatſoever he had commanded them. And then—

Laſtly, His comforting and ſtrengthening promiſe, which is, And, lo, I am with you alway, even unto the end of the world.

To theſe propoſitions your ſerious, Chriſtian attention is requeſted. The firſt is—

III. Chriſt's command to the miniſters of his goſpel to teach all nations, or thoſe who ſhould be diſcipled among

among them, to obſerve all things whatſoever he had commanded them.

Here you ſee the extenſiveneſs of my orders received, and which I muſt carefully obſerve, would I be obedient unto the Heavenly Teacher, who came from God.

Chriſt Jeſus, when perſonally on earth, gave a new edition of his own and his Father's mind and will. In this new edition, he abrogated or left out, many ceremonies of the old, as being no longer uſeful. Under the old edition, the church was in its childhood, and therefore under ſuch tutors and governors as were not needed in her riper years. In this new edition, Chriſt hath pointed out what is to be preſerved of the old. The ſum of the moral law, and the prophets, were to continue in force. Theſe are, indeed, in the very nature of things, binding on accountable creatures. But when Chriſt, the anointed, and expected Meſſiah, was come, then all thoſe rites, ſacrifices and typical inſtitutions of the ceremonial law, which were, together, as a ſchoolmaſter to lead the obſerver to Chriſt, were diſannulled, being no longer of uſe.

You ſee what miniſters have authority to teach, for both doctrine and practice. It is what Chriſt hath commanded them, and nothing which is contrary from it.

In time paſt I have taught you the precepts of Chriſt, ſomewhat largely. As I have taught them, ſo you have, as is believed, received them to the ſaving of your ſouls. The ordinance of the ſupper I have taught in its ſimplicity, and ſo have you received it. You have alſo been informed, that Jeſus Chriſt appointed baptiſm, as an ordinance to be obſerved in his church. But what that ordinance was, and who were the ſubjects of it, you have not

not been particularly told, till of late. Nor had I, till a short time since, a clear understanding of either. I, no doubt, ought to have known them before, but till I did, I could not teach them to you. When I came to the knowledge of them, it was no longer in my power to be faithful to Christ, and refuse to teach them. In the simplicity of my heart have I taught you what is baptism, and who are to be baptized.

Whether these things be, or be not, agreeable to my former notions of them, is nothing to the point. One thing I am settled in, I have, of late, taught them to you, as Christ hath commanded me.

Not only was it my duty to teach you these things, but I am commanded to teach you to observe them: for then are you Christ's disciples, when you do all things whatsoever he hath commanded you.

To observe these things, is like obedient children to receive instruction, and then to search the scriptures, that you may know how these things are. It belongs to me to teach you—

1. To observe these things till you understand them. and then—

2. To observe them in your practice.

1. Would you walk in all the statutes and ordinances of the Lord blameless, you must observe these things till you understand them.

You and I have been unreasonably prejudiced against light and truth in these matters. If I do not misjudge, the Lord hath, in answer to prayer, afforded me the needed light and knowledge upon the subject. It was not in a day, nor in a month, after my prejudices received a shock, and my mind partial conviction, that I obtained satisfaction. Nor can I expect that you will,

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all of you, poſſeſs ſuch a ready mind, as to give up your long, and almoſt inveterate, prejudices, and receive the light, at once. It is by little and little, that anti-chriſtian errors muſt be deſtroyed from the church, and from your hearts, as well as from mine.

You may expect to find me ready, at any time, and at all times, to afford you every inſtruction, and to anſwer any objection which may occur to your candid minds. You ſhould have your bibles always nigh you, and poſſeſs, continually a prayerful, teachable ſpirit. Be determined to hearken to none but Chriſt, and to be obedient to all his commands.

Be careful to avoid all bitterneſs and evil ſpeaking. Wiſdom will not dwell with ſtrife; nor will the wrath of man work the righteouſneſs of God.

2. It belongs to me to teach you to obſerve the ordinance of baptiſm, and the proper ſubjects, in your practice. You muſt underſtand theſe things before you can acceptably practiſe them. Some of you, no doubt, ſufficiently underſtand them to proceed to practice. But I have not thought it duty to haſten your practice, or to lead you by example, leſt the minds of others ſhould be injured. It is a time to weaken prejudices, and not to increaſe them. Wiſdom dwells with prudence. Many of your minds, as well as mine, are, with pleaſing expectation, looking forward to the time, when we may, with nighly, or quite, all our brethren with us, keep all the ordinances of the goſpel, as Chriſt hath commanded us.

When you ſhall underſtand theſe things, happy will you be if you practiſe them: for all goſpel obedience gives pleaſure in the practice.

As Moſes had much to do in Egypt, before God ſaid unto him, 'Speak unto the people that they go forward,' ſo,

ſo, my brethren, I may have much to do before things ſhall be in readineſs, and before the Lord ſhall bid me ſpeak, ſaying unto you, *Go forward*. But, if the Lord will, I would live to ſee that day.

After Iſrael went forward, and were baptized unto Moſes, in the cloud, and in the ſea, they had a tedious wilderneſs to paſs; ſo it may be with us. But, ſhould we obſerve the pillar of cloud and of fire, we ſhall come to the promiſed land; and, it may be, with much ſafety and ſpeed, ſhould we hearken to the good counſel of Joſhua.

You know, my brethren, as it is my duty to teach you to obſerve all things whatſoever Chriſt hath commanded me, ſo it is your duty to receive inſtruction, and be obedient. Your obedience is not to be rendered to me, but to Jeſus Chriſt, and to the word of his teſtimony.

It will doubtleſs occur to your minds, Whom ſhall we hear? One miniſter teaches us one thing, and another teaches us differently. You are to hear no man any farther than he ſhall teach you as the man Chriſt Jeſus hath commanded him. Miniſters have no authority, any farther than they receive it from him. He hath given them no power to teach, but what He hath commanded. When they tranſcribe out of the old into the new edition of God's word and will, and tell us that the rite and covenant of circumciſion are to explain to us the obſervance of a New Teſtament ordinance, we are not obliged to believe them, unleſs they point us to the place where Chriſt hath ſo commanded. You are to obey them who have the rule over you. But even Paul was not to be followed any farther than he followed Chriſt. So it ought to be with you, in hearkening to what your teachers ſay. Miniſters are but men, and they have proved

proved themſelves to be ſo, by changing the ordinance of baptiſm into quite a different thing, and by adminiſtering their new rite to ſubjects to whom Jeſus Chriſt never commanded it. It ſurely is a ſurpriſing thing, and not to be accounted for, but from the relics of human depravity, that ſo many good men ſhould, unknowingly, do and teach things which are quite aſide from what Chriſt hath commanded them.

It is too late for you, my hearers, to cloak yourſelves under what great and good men have ſaid; for the truth of the Lord hath already been told you. Had I not come and ſpoken to you this word of Chriſt, you would not have had ſin; but now have you no cloak for diſobedience. We now come—

Laſtly, To conſider Chriſt's comforting and ſtrengthening promiſe to his miniſtering ſervants: which is, And, lo, I am with you alway, even unto the end of the world.

Chriſt Jeſus hath been with his miniſters: and he will be—

1. In preparing them for their office. He was perſonally with his firſt goſpel heralds, for the ſpace of three years, or more; after this he left them for a ſhort ſpace; in this ſhort interval they paſſed a ſevere trial. He was with them again, at times, for forty days. Soon after this he ſent his Spirit upon them, and filled them with it to a remarkable degree. Then they were prepared for their office. They ſpeedily filled it remarkably, and the effect was wonderful. Three thouſand were converted in a day.

Chriſt is as really, though not ſo apparently, with all his goſpel meſſengers in preparing them to go forth into his harveſt. Thoſe, who have not Chriſt with them,

to prepare them for their office, are but as wolves in sheep's clothing, when they go forth into the ministry. They preach for *filthy lucre*, and frequently have their *reward*. It is too often the case, that those, whom Christ hath prepared, are obliged to go into the field, or make tents for their support, whilst such as run, not being sent, swim in luxury.

2. Jesus Christ will be with his ministers in bringing divine things to their remembrance.

It is the Lord's Spirit which causeth divine truth to occur to the minds of his servants. Truths, which have been forgotten for months, and it may be for years, or passages which before were not understood, may be, and not unfrequently are, fresh and plain in the minds of his servants, for their comfort, or for the comfort and instruction of others, or for the comfort and edification of both.

3. Christ will be with his ministers in affording them wisdom, fortitude and faithfulness.

The entrance of his word giveth light. He maketh light their paths, and ordereth all their steps. He maketh their feet like hinds' feet, and causeth them to be swifter than the eagle, stronger than lions, wise as serpents, and harmless as doves. With what wisdom did Stephen speak! With what fortitude did Peter, Paul, and a thousand others, address their auditories! With what wisdom hath he made his servants to speak! With what fortitude to bear, with what faithfulness to endure, for his name's sake! How remarkably hath it been thus, in times of persecution! and when will you find a time, when they that are born after the flesh do not persecute those who are born after the Spirit? How often is it the case, when ministers, like Paul, wax bold, and testify that Jesus

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is the Chriſt, and what are his word and inſtitutions, that they are perſecuted, openly or more ſecretly!

4. Chriſt is and will be with his miniſtering ſervants, whilſt they are reproached and ſuffering for his name and truth ſake.

He ſays to them all, If the world hate you, ye know that it hated me before it hated you. When Chriſt's miniſters are reviled and ſuffer for his ſake, his truth and Spirit bear their ſpirits up. He gives them to believe and know, that though they weep now, they ſhall ſoon rejoice; that their light afflictions, which are but for a moment, are preparing them for, and working out for them, a far more exceeding and an eternal weight of glory.

5. Chriſt Jeſus will be with his faithful miniſters in giving them to ſee their deſire upon his enemies.

This appears to be particularly implied in my text. They are commanded to go and diſciple all nations. Their deſire is to ſee diſciples multiplied. They go forth, Chriſt goes forth with them. Many of Chriſt's enemies ſubmit to his yoke, which is eaſy, and to his burden, which is light. In this are they gratified, and their deſire on them is accompliſhed.

6. Chriſt is with his miniſters in explaining and defending his truth.

How did Peter, Paul and others, in the firſt ages of Chriſtianity, explain and vindicate the truth, to the confounding of both Jews and Gentiles! Whenever, in ages ſince, he hath ſpoken the word, great hath been the company, or force, of thoſe who have publiſhed, explained and defended it. Martin Luther, John Calvin, and a number more in the reformation, were like flames of fire: nothing could ſtop them from publiſhing, explaining

ing and defending the truths of the Saviour, for he was with them.

You will ask, How is it that Christ is with his ministers, when they contradict one the other, and themselves too? *Answer.* It is not said, that Christ is with his ministers in explaining and defending error. Error is human; truth is divine. When ministers undertake to support error, they go without Christ's blessing and presence in this their labour. Hence it is that they are so contradictory and inconsistent; and are obliged to wrest the scriptures from their plain and easy sense, to support a beloved prejudice. But when they take up for truth, plain scripture supports them, and they have plain and pleasant work, and their subjects supported with ease, as you have seen whilst attending to the several truths in my text.

Besides, it may be the case, that some very good men may mix truth and error, the commands of God and their own traditions, together; and, whilst practising accordingly, they may enjoy a comfortable frame of mind, and hence conclude that their beloved compound is all from heaven. This may be illustrated by the following example. Mr. S. finds it to be a truth, that his infant offspring, as well as every thing else, should be devoutly given to God. He hath received and holds a tradition from the fathers, that his infants should be baptized. He publicly gives them to the Lord, and solemnly promises to instruct them in the way of truth and duty. He, at the same time, hath the ordinance of baptism administered to them, or administers it himself. During the whole transaction he possesses much comfort in his mind. His consequence is, the whole matter is according to truth, just as God would have it. Is not this

this going a little too much by ſenſe, and not quite enough by ſcripture? Does it not contain a *ſpice* of enthuſiaſm? Would not the good man have had the ſame mental ſatisfaction, had he poſſeſt the ſame ſpirituality, and yet had omitted that part which is enjoined by tradition only?

Laſtly: The Great Captain of ſalvation is with his miniſters, to teach, lead and comfort them, in all their trials, in all their ſtraits. Whoſoever will leave them, he will not. Though he, the Great High Prieſt of our profeſſion, when ſuffering for his people's ſins, was left alone—all forſook him; yet, whenever his friends are afflicted, he kindly calls, ſaying, Lo, I am with you. This hath been the ſtay of good men in all ages, in all circumſtances. Thoſe who have wandered about in ſheep ſkins and goat ſkins, who have been afflicted, tormented, of whom the world was not worthy, have found their refuge here. There is nothing like this to ſupport the feeble, diſtreſſed ſoul. When godly miniſters have been obliged to leave their people, yes, and their families, and ſometimes their native country, for the truth ſake, this hath ſuſtained them—Chriſt was with them. Preſident Edwards, for a noble attempt at partial reformation, was conſtrained to flee his beloved charge: but Chriſt was, no doubt, with him. Should I, for laying the axe at the root of the tree, be obliged to leave you, though, for the preſent, I ſee no particular reaſon to apprehend ſuch an event, yet I truſt this will be my hiding place——Jeſus, who will be with me.

APPLICATION.

FROM what hath been ſaid in the preceding diſcourſes, it appears—

1. That the two ſides of the controverſy between the Baptiſts and the Pædobaptiſts ſtand thus.

Before I ſtate the two ſides of the controverſy, it is but reaſonable that I define thoſe whom it reſpects. By the Baptiſts, on one ſide, I mean the regular Calviniſtic Baptiſts. By the Pædobaptiſts, on the other, I now intend the Calviniſtic Congregationaliſts among them. I give this definition, that I may be clearly underſtood.

You ſee both ſides are Calviniſts, that is, they are agreed in what are ſtyled the doctrines of grace. They are both of the congregational order, as it reſpects the government of the churches.

Now for the controverſy, and it is this: The Baptiſts hold immerſion only to be baptiſm. The Pædobaptiſts hold that ſprinkling may be ſubſtituted for immerſion, and may anſwer juſt as well.

The Baptiſts hold that the ſcriptures know nothing of a Chriſtian ordinance of baptiſm for unbelievers and infidels. The Pædobaptiſts hold that, if a great man, who hath a thouſand ſlaves, ſhould become a diſciple, then all his houſehold are to be counted diſciples, and are to be baptized.

The Baptiſts hold that the church of the New Teſtament is compoſed of viſible or profeſſed ſaints. The conſiſtent Pædobaptiſts hold, that this great man, his thouſand ſlaves, together with his wife and children, all belong to the goſpel church, though he only be a believer in Chriſt.

The Baptiſts hold that none have a right to partake of the Lord's ſupper, but thoſe who are his friends. The conſiſtent Pædobaptiſts hold, that all the adults in this great man's houſehold, if they be not guilty of groſs immorality, have a right to come.

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The Baptists plead New Testament authority for the defence of their principles and practice, where they differ from their brethren of the Pædobaptists. The Pædobaptists in support of their sentiments plead convenience, and the covenant and rite of circumcision, which were decaying, waxing old, and ready to vanish away, more than 1700 years ago.

The Baptists bring nighly threescore texts of scripture, which are plainly and fully to their point in favour of immersion. The Pædobaptists mention three or four texts, which, at most, are but very doubtfully in their favour; and, when righly understood, appear fully against them.

What advantage, my brethren, have the Pædobaptists over the Baptists? and with what crime, or error, in this matter, do they stand convicted?

2. It appears that gospel ministers have no authority to teach Christians, that their children and servants should be baptized, because Abraham's were circumcised.

Christ hath no where commanded them to teach thus. Christ hath no where commanded them to teach infant baptism at all, or baptism upon the faith another: much less, that they are to be baptized because Abraham's were circumcised.

3. It appears, that many of the pious and learned clergy of New England have made some noble and promising advances towards truth in this matter; yet in this they are inconsistent with themselves.

They will receive none to the communion but such as profess faith in our Lord Jesus Christ, as well as repentance for sin: and they will administer baptism to the children of no other. Here, in two instances, they refuse to follow the law of circumcision. One, in refusing to admit

admit to the supper impenitent, though civil, baptized persons; the other, in not admitting to baptism the children of all those who have been baptized. This is consistent with truth so far as it goes; but inconsistent with the notion that the subjects of baptism are to be determined from the subjects of circumcision.

These good men, so long as they possess their present light, must come over to the true Baptist ground, or submit to the imputation of inconsistency. I wish them to come over. For myself, I expect to, though my carnal nature hates the name of a Baptist, as much as theirs does. But my better judgment tells me, that the Baptists are on the gospel ground.

4. It is a matter of lamentation, that pious and learned ministers have not a little more self-denial: then they might be consistent with themselves and with truth too. Could I be with them, and ask them this plain question, Do you not find a little backwardness from searching critically into the primitive meaning and practice of baptism? I fear they would answer with some reluctance.

To me, I confess, it appears an hard case, that the Baptists should suffer so much reproach, merely on account of their sentiments, when many of our best old divines have given them the ground, and confest, that their sentiments, as to the mode, are from heaven, and ours from convenience. Our opposition to them, on account of the subjects, appears but little better, being but poorly supported by scripture: they having the plain word, and full current of all the prophets from Moses to Malachi, so far as they have spoken of the gospel church, together with the New Testament, in *their* favour; whilst for us, in this particular,

lar, nothing better can be alledged, than the antiquated rite of circumcision. If the Baptists be right, why not join them, and suffer small inconveniences? If wrong, why not prove them so? It is pitiful that great and good men should be dallying with inconclusive arguments, when the time is long since come, that the *high-way* of holiness should be so *plain*, that *wayfaring men*, though fools, should not err therein.

5. We see why good men have been so divided among themselves, as to infant baptism.

The reason is, they go without Christ, in this matter. He is not divided.

Some baptize all. Others will baptize only the children in the households of communicants. Some baptize upon the half-way covenant. Some will baptize all who are under age. Again, others will baptize all under seven. Others still will baptize upon the good promises of godfathers and godmothers. You will observe I use the word baptize in a sense which I believe to be improper, but I would not offend you with a word, when my meaning may be understood. But what propriety is there in all this inconsistency about the subjects of baptism! Does not the matter look as though there were no rule to go by, or as though none understood what it was!

6. We see why good men, when writing or speaking of baptism, are left to speak untruths.

It is doubtless because they will follow their own prejudices, and not the truth. Error hath divided them, and Christ is not with them in what they say. Some good men, not many, dare assert, in opposition to the Baptists, that there is not a word about immersion for baptism, in all the Bible. For *laymen* to say thus is *presumption*,

ſumption, and for men of *learning* to make the aſſertion, is *almoſt unpardonable*. For they know, or ought to know, that the word, to baptize, is not once mentioned in all the Bible but immerſion is mentioned, unleſs they mean to play upon the word; and then it is a truth, when *baptizō* is mentioned, immerſion is, if they will give it its plain, literal Engliſh.

If the Baptiſts have the plain, literal and unequivocal ſenſe of the ſcripture, in their favour, is it not enough, that they are deſpiſed and perſecuted, by the wicked of every claſs, and not helped by any; but, muſt we add to their affliction, by falſehood, or equivocation! O prejudice, what wilt thou not do, even in a ſaint!

Beſides, our good brethren, who are ſo warm againſt the Baptiſts, and will not allow them a word for their mode, do not agree together to inform us what the mode ſhould be. One tells us, it is ſprinkling, another ſays, pouring is the mode, a third contends for waſhing the face, a fourth is for putting water on the back of the neck, as the Swiſs are ſaid to do; whilſt others affirm, that all theſe are right. Now, ſuppoſe the Baptiſts are wrong, who ſhall we ſay are in the right, or is there no right in this buſineſs? Does not all this look juſt as it would were there an error at the bottom? Hath the Great Teacher, who came from God, left matters thus, at looſe ends? Does the Bible thus differ, whilſt pointing out the mode? No. Its language is pure and determinate.

7. It appears, that, in infant ſprinkling for baptiſm, the intent of the inſtitution is loſt, and becomes no Chriſtian ordinance at all.

Both the thing itſelf and the ſubjects of it are changed. It is quite a different thing from what the Inſtitu-

ter

tor hath appointed. Neither this mode, nor these subjects, are known in the institution, nor in any passage of the Bible, where baptism is mentioned. This mode is of man's device, and the subjects of it have, at best, but a traditional right. For good men to do thus, whilst they think it consistent with truth, appears to be a sin of ignorance; but, if any do thus, while they know what the scriptures enjoin, their practice deserves a harder name.

8. It appears that dipping, immersion, or burying, in the name of the Father, and of the Son, and of the Holy Ghost, is baptism.

No man of real piety, and solid learning, ever doubted it. Whereas, sprinkling hath been doubted by many, denied, continually, by a large class of Christians, and been proved by none to have been ever appointed as the Christian ordinance of baptism.

9. We see, that every plea which hath been made, for a general, or partial neglect of the scripture mode of baptism, is an indirect, though unintentional, charge of negligence, or want of benevolence, or of foresight, in the Divine Institutor. Let every man of candour and common sense examine this matter. Did not the Lord, who made our northern climes, know how cold they are?—Did he know them to be too cold for his disciples who might live in them, to be separated from the world by being visibly buried and raised again to join his kingdom? Why then did he not mention an exception in our favour? and not leave us to suffer this inconvenience, or be in perpetual uncertainty, and continual dispute, to defend our, at best, but doubtful practice? Did he not perfectly know all the *compelling necessities*, which Cyprian and others would, in their erring judgments, find to break over

over the bounds of the baptiſmal inſtitution? Why then did he make no proviſion for theſe extreme caſes? By doing thus, he would have ſaved the Pædobaptiſts a world of anxiety, contention and cenſure. The fact appears to be, that our Lord intended, that the way of admiſſion into his kingdom ſhould be uniform, and that thoſe, who would not ſubmit to it, ſhould ſuffer the inconvenience of darkneſs, error and ſtrife.

10. From what hath been ſaid in the preceding diſcourſes, is not the following a fair and undeniable concluſion? That I and other Pædobaptiſt miniſters, ſo far as we have ſpoken a word againſt the Baptiſts, and eſpecially that thoſe, who have publicly warned their people to avoid the Baptiſts and flee from them, as from a dividing and dangerous hereſy, have in this matter acted the part of the old ſcribes, Phariſees, hypocrites—who would not go into the kingdom of God themſelves, and thoſe who were entering, they hindered.

I by no means ſuppoſe that all who have done thus, are indeed hypocrites, ſave in this particular. No reaſonable doubt can be entertained, but many of them are learned, pious and very uſeful men; men, whom the Lord hath greatly honoured as labourers, in gathering in the harveſt of ſouls. Many of theſe have been, in meaſure, bold, zealous and faithful, like Peter; yet when they diſſemble, or teach and practiſe contrary from the truth, they are to be blamed, yes, they are, in this inſtance, worthy to be rebuked.

It would, indeed, be very injudicious in me to contend, that all which the Baptiſts have ſaid and done is juſtifiable. It would be equally injudicious to juſtify myſelf, or my brethren, where we have both ſaid and done things contrary from the church and name of Jeſus

of

of Nazareth. It is time for both ministers and people to look to this matter, lest the Lord send leanness into our souls.

11. From a review of the whole subject, the following inference appears natural, and at the same time worthy of much consideration. The divinely constituted method by which any of the fallen race are to enter the kingdom of heaven below, remarkably sets to our view the way by which we are to commence perfect members of the kingdom of heaven above. Our obedience to the former is a practical declaration of our faith in the latter.

In joining Christ's kingdom on earth, we professedly die unto sin, go down to the grave, are buried, and rise, as from the dead. To join the kingdom of glory, we must actually experience what is but shadowed forth in baptism. We must die, be buried, or return to the dust, and rise from the dead.

How exactly doth our entrance into the church militant shadow forth our hoped for entrance into the church triumphant! It also appears that Christ hath directed, that the subjects of the one should be professedly, what the subjects of the other shall be actually, all saints.

How beautiful doth the church appear, so far as she observes the commands of her Lord, as to the members which she admits, and the manner of receiving them! She thus resembles Jerusalem, which is above, which is the mother of us all, if we be Christians. May the Lord direct our hearts into the love of the truth.

In the conclusion of the whole, it becomes us to add, to the truths delivered, what Christ Jesus added to my text: AMEN.

A MINIATURE HISTORY

OF THE

BAPTISTS.

IT may be pleaſing to ſome of my readers to be preſented with a brief account of the Baptiſts. I ſhall extract this account from the writings of thoſe who were not of the Baptiſts' denomination, but rather prejudiced againſt them.

Here it may be obſerved, that the religious ſect, called Baptiſts, have cauſed the learned world more perplexity and reſearch to decypher their origin, than any other ſect of Chriſtians, or, perhaps, than all others. Yes, this reſearch hath baffled all their erudition in ancient ſtory.

It is not difficult to fix the period when one ſect of this denomination was firſt called Petrobruſians, when another was known by the name of Waterlandians, when a third was denominated Mennonites, &c. But the difficulty is this, to aſcertain the time, place and medium, by which Chriſt's diſciples were led to adopt the peculiar ſentiment, which is now held by thoſe called Baptiſts, and which diſtinguiſhes them from all other denominations.

It may be farther obſerved, that if no one, however learned and wiſe, be able to trace this ſect to any beginning ſhort of the days of the apoſtles, or of Chriſt, it is poſſible that it then aroſe. Beſides, if all other religious denominations, or the Pœdobaptiſts, who include all which are not Baptiſts, can be traced to a probable origin

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ſhort of the apoſtles, and the Baptiſts cannot be, it affords ſtill more probability, that they might have ariſen then.

I wiſh my readers to indulge me one queſtion, and to give me an explicit anſwer. Are you willing to have the origin of the Baptiſts fairly explored, and to open your eyes to the light, ſhould light be afforded?

You cannot, my Chriſtian readers, unleſs your minds be unduly ſwayed by prejudice, do otherwiſe than ſay Yes. For, though you be not very friendly to the Baptiſts, you will not deny them what you grant to your worſt enemy, liberty to ſpeak the truth, and that truth its weight, at leaſt in meaſure.

It ought to be particularly noted, that my object is not to give the hiſtory of a name, but of a principle. I ſhall not contend who were firſt called Baptiſts, Anabaptiſts, Mennonites, or the like; but who have held the peculiar ſentiment which is adopted by thoſe who are called Baptiſts. Wherever we find this principle, there we find the men, the Chriſtians, who, had they lived in our day, would be ſtyled Baptiſts. Nor is the preſent controverſy this, whence came that *mode* of baptiſm, which is practiſed by all, who are known by the name Baptiſts. For this mode is granted, generally, if not univerſally, by all learned and honeſt men, to be as ancient as John the Baptiſt and the apoſtles. This mode is, indeed, not peculiar to the Baptiſts, for the Pœdobaptiſts, for many centuries, practiſed this mode; and many of them do, to this day, practiſe immerſion.

The peculiar characteriſtic of the Baptiſts is this: They hold, that the ordinance of baptiſm is to be adminiſtered to adults, or to viſible believers only.

One natural conſequence of this principle is, when any one

one who was baptized, or ſprinkled, in his infancy, comes over to the Baptiſts' ſentiment, they require him to be baptized. Hence they are called Anabaptiſts. Another very natural conſequence is, this ſentiment conſtrains the Baptiſts to oppoſe the baptiſm of infants. Hence they are diſtinguiſhed by the name of Antipœdobaptiſts.

I ſhall add one obſervation more, and then proceed to give you a ſucçinct hiſtory of the Baptiſts. The obſervation is this: Whenever and wherever I find perſons, who hold the peculiar, characteriſtic, ſentiment of the Baptiſts, I ſhall call them by that name. Their hiſtory now follows.

I. The origin of the Baptiſts can be found no where, unleſs it be conceded, that it was at Jordan, or Enon.

Dr. Moſheim, in his hiſtory of the Baptiſts, ſays, "The *true origin* of that ſect, which acquired the denomination of the Anabaptiſts by their adminiſtering anew the rite of baptiſm to thoſe who come over to their communion, and derived that of Mennonites from the famous man to whom they owe the greateſt part of their preſent felicity, is *hid* in the *remote depths* of *antiquity*, and is of conſequence extremely difficult to be aſcertained."

Here, Dr. Moſheim, as learned an hiſtorian, though not ſo candid a one, as the ſcience of letters can boaſt, bears poſitive teſtimony, that the origin of the Baptiſts is hidden in the *remote depths* of *antiquity*. Nothing is more evident than this; the Dr. either knew not their origin, or was not candid enough to confeſs it. At leaſt, we have this concluſion, that he could find their origin no where ſhort of the apoſtles.

II. A large number of the Baptiſts were ſcattered, oppreſſed, and perſecuted, through many, if not through all, the nations of Europe, before the dawn of the refor-

mation under Luther and Calvin. When Luther, seconded by several princes of the petty states of Germany, arose in opposition to the overgrown usurpations of the church of Rome, the Baptists also arose from their hiding places. They hoped that what they had been long expecting and praying for was now at the door: the time in which the sufferings of God's people should be greatly terminated: but God had not raised Luther's views of reformation to nigh the height the Baptists were expecting. Their detestation of the Mother of Harlots, owing to their bitter experience of her cruelties, and the clear gospel light with which they had been favoured above Luther, and their ardent desire to be utterly delivered from her cruel oppressions, made them wish to carry the reformation farther than God had appointed Luther to accomplish. They were soon disappointed in Luther, and probably did not duly appreciate the reformation which he was instrumentally effecting. It was as might have been expected; the Lutherans and the Baptists fell out by the way; and Calvin, if not Luther, warmly opposed them. *See Mosheim, Cent.* XVI. *Chap.* iii. *Sect.* 3, *Part* 2.

Mosheim, vol. IV. page 427, speaking of the Baptists, says, "This sect started up all of a sudden, in several countries, at the same point of time, and at the very period when the first contests of the reformers with the Roman Pontiffs drew the attention of the world." From this we have one plain and fair deduction; that the Baptists were before the reformation under Luther and Calvin, and therefore did not take their rise from the Enthusiasts under Munzer and Storck, or at that time; or at Munster.

III. The Hussites, in the fifteenth century, the Wicliffites,

liffites, in the fourteenth, and the Petrobruſians, in the twelfth, and the Waldenſes, were all Baptiſts. To this fact Dr. Moſheim bears the following teſtimony.* "It may be obſerved that the Mennonites (i. e. the Baptiſts of Eaſt and Weſt Frieſland, Holland, Gelderland, Brabant, Weſtphalia and other places in the North of Europe) are *not entirely miſtaken*, when they boaſt their deſcent from the Waldenſes, Petrobruſians and other *ancient* ſects, who are uſually conſidered as *witneſſes* of the *truth* in times of univerſal darkneſs and ſuperſtition. Before the riſe of Luther and Calvin, there lay *concealed* in *almoſt all* the countries of Europe, particularly in Bohemia, Moravia, Switzerland and Germany, many perſons, who adhered tenaciouſly to the following doctrine, which the Waldenſes, Wickliffites and Huſſites had maintained; ſome in a more diſguiſed and others in a more open and public manner, viz. *That the kingdom of Chriſt, or the viſible church, he had eſtabliſhed upon earth, was an aſſembly of true and real ſaints, and ought therefore to be inacceſſible to the wicked and unrighteous, and alſo exempt from all thoſe inſtitutions which human prudence ſuggeſts to oppoſe the progreſs of iniquity, or to correct and reform tranſgreſſors.* This maxim is the true ſource of all the peculiarities, that are to be found in the religious doctrine and diſcipline of the Mennonites, (or Baptiſts in the North of Europe) and it is moſt certain that the *greateſt part* of theſe *peculiarities* were approved of by many of thoſe who, before the dawn of the reformation, entertained the notion already mentioned relating to the viſible church of Chriſt."

From this teſtimony of Dr. Moſheim we may remark—

1. That the Mennonites were Baptiſts, or Anabaptiſts,

* *Vol.* IV. pp. 428, 429.

tists, for these different names he uses to express one and the same thing.

2. That the Petrobrusians were Baptists; for the Baptists assert, and Mosheim allows it, that they were their progenitors in principle and practice. Besides, in his history of the twelfth century, part II. chap. v. sect. 7, he expressly tells us, that one of their tenets was, *that no persons whatsoever were to be baptized before they were come to the full use of their reason.*

3. That the Waldenses, Wickliffites and Hussites were Baptists; for as Mosheim says, they all held to the great and leading maxim which is the true source of all the peculiarities that are to be found in the religious doctrine and discipline of the Mennonites. These several denominations of Christians were not known by the ancient, modern and appropriate name, Baptists. But their doctrine and discipline were the same with our Baptists, and were they now living, they would be thus called. In other words; just so far as they were consistent with their great and leading *maxim*, and just so far as the modern Baptists are consistent with *their* great and leading maxim, just so far these ancient and modern Baptists are alike the one to the other.

4. That in the sixteenth century the Waldenses, Petrobrusians and other ancient sects (i. e. of the Baptists) were usually considered as having been witnesses of the truth, in the times of darkness and universal superstition. How differently from this would and do many consider them in our day!

5. That before the rise of Luther and Calvin, there lay concealed in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland and Germany, many persons who held the same doctrine and discipline with the Baptists in our day, and were, of necessary

ceſſary and fair conſequence, of the ſame denomination.

IV. We have already traced the Baptiſts down to the twelfth century. We have alſo found that they were ſcattered over almoſt all the countries of Europe, and were, in the dark ages of popery, the witneſſes of the truth: or have been uſually thus conſidered. Beſides, we have found that the Waldenſes were, in principle and practice, Baptiſts; or in other words, we have found that the Waldenſes were Baptiſts. We will now ſee to what origin we can trace the Waldenſes.

Dr. Maclaine, who tranſlated Moſheim's church hiſtory from the original Latin, gives us, vol. III. pages 118, 119, under note, G, the following hiſtory of the Waldenſes. His words are, "We may venture to affirm the contrary (i. e. from what Moſheim had juſt ſaid of the Waldenſes taking their name from Peter Waldus) with Beza and other writers of note; for it ſeems evident, from the beſt records, that Valdus derived his name from the true Valdenſes of Piedmont, whoſe doctrine he adopted, and who were known by the names of Vaudois and Valdenſes, before he, or his immediate followers, exiſted. If the Valdenſes, or Waldenſes, had derived their name from any eminent teacher, it would probably have been from Valdo, who was remarkable for the purity of his doctrine, in the ninth century, and was the cotemporary and chief counſellor of Berengarius. But the truth is, that they derive their name from their vallies in Piedmont, which in their language are called Vaux. Hence Vaudois, their true name: Hence Peter, (or as others call him John) of Lyons, was called in Latin Valdus, becauſe he had adopted their doctrine; and hence the term Valdenſes

and

and Waldenſes, uſed by thoſe who write in Engliſh, or Latin, in the place of Vaudois. The bloody Inquiſitor Reinerus Sacco, who exerted ſuch a furious zeal for the deſtruction of the Waldenſes, lived but about eighty years after Valdus of Lyons, and muſt therefore be ſuppoſed to know whether or not he was the real founder of the Valdenſes, or Leoniſts; and yet it is remakable, that he ſpeaks of the Leoniſts as a ſect that had flouriſhed about five hundred years; nay, mentions authors of note, who make their antiquity remount to the apoſtolic age. *See the account given of Sacco's book by the Jeſuit Gretſer in the* Bibliotheca Patrum. I know not upon what principle Dr. Moſheim maintains that the inhabitants of the vallies of Piedmont are to be carefully diſtinguiſhed from the Waldenſes, and I am perſuaded that whoever will be at the pains to read attentively the 2d, 25th, 26th, and 27th chapters of the firſt book of Leger's Hiſtoire des Egliſes Vaudoiſes, will find this diſtinction entirely groundleſs.—When the Papiſts aſk us where our religion was before Luther, we generally anſwer, in the Bible, and we anſwer well. But to gratify their taſte for tradition, and human authority, we may add to this anſwer—and in the vallies of Piedmont.

To the above we may add, one of the Popiſh writers, ſpeaking of the Waldenſes, ſays, "*The hereſy of the Waldenſes is the oldeſt hereſy in the world.*"*

It is here worthy to be particularly noticed.

1. That Reinerus Sacco ſpeaks of the Waldenſes, or Baptiſts, of his day, as a ſect that had, at that time, flouriſhed for about five hundred years; which brings the hiſtory of the Baptiſts, as a religious ſect, down to the fifth century.

2. That

* *Preſident Edwards's Hiſt. of Redemption*, p. 267.

2. That this fame Reinerus Sacco mentions authors of note, who make the antiquity of the Waldenſean Baptiſts to remount to the apoſtolic age.

3. That the Baptiſts are the moſt ancient of all the religious ſects, who have ſet themſelves to oppoſe the ghoſtly powers of the Romaniſts.

4. That, if there be any body of Chriſtians, who have exiſted during the reign of antichriſt, or of the man of ſin, the Baptiſts have been this living church of Jeſus Chriſt.

5. The conſequence of the whole is this: The Baptiſts have no origin ſhort of the Apoſtles. They aroſe in the days of John the Baptiſt, and increaſed largely in the days of our bleſſed Saviour, when he ſhowed himſelf unto Iſrael, and in the days of his Apoſtles, and have exiſted, under the ſevereſt oppreſſions, with intervals of proſperity, ever ſince.

But as to the Pædobaptiſts, their origin is at once traced to about the middle of the ſecond century; when the myſtery of iniquity not only began to work, but, by its fermentation, had produced this error of fruitful evils, namely, that baptiſm was eſſential to ſalvation; yes, that it was regeneration. Hence aroſe the neceſſity of baptizing children. Now comes forward Irenæus, and informs that the church had a *tradition* from the Apoſtles to give baptiſm to infants. We are told in the Appendix to Moſheim's Church Hiſtory, that one of the remarkable things which took place in the ſecond century was the baptizing of infants, it being never known before, as a Chriſtian ordinance for them.

What a pity it is, that good men, who have renounced the error, which was, as church hiſtory informs us, the progenitor of infant baptiſm, ſhould ſtill retain its practical

tical and erroneous offspring, to the prejudice and marring of the church of God! Not a single sect of the Pœdobaptists can find its origin nearer to the Apostles than the second century. We hence conclude, that their origin was there, and that they then and there arose in the mystery which was then working. May the Father of lights open the eyes of my brethren, that they may come out of this, perhaps, the last thicket of gross error and darkness.

I will now add—

V. The testimony which President Edwards bears in favour of the Waldenses and other faithful ones, who were scattered through all parts of Europe in the dark ages of Popery. It is the following.

"In every age of this dark time, there appeared particular persons in all parts of Christendom, who bore a testimony against the corruptions and tyranny of the church of Rome. There is no one age of antichrist, even in the darkest time of all, but ecclesiastical historians mention a great many by name, who manifested an abhorrence of the Pope and his idolatrous worship, and plead for the ancient purity of doctrine and worship. God was pleased to maintain an uninterrupted succession of witnesses, through the whole time, in Germany, France, Britain, and other countries, as historians demonstrate, and mention them by name, and give an account of the testimony which they held. Many of them were private persons, and many of them ministers, and some magistrates and persons of great distinction. And there were numbers in every age, who were persecuted and put to death for this testimony.

"Besides these particular persons, dispersed here and there, there was a certain people, called the Waldenses,

who

who lived ſeparate from all the reſt of the world, who kept themſelves pure, and conſtantly bore a teſtimony againſt the church of Rome, through all this dark time. The place where they dwelt was the Vaudois, or the five vallies of Piedmont, a very mountainous country, between Italy and France. The place where they lived was compaſſed with thoſe exceeding high mountains, called the Alps, which were almoſt impaſſable. The paſſage over theſe mountainous, deſert countries, was ſo difficult, that the vallies where this people dwelt were almoſt inacceſſible. There this people lived for many ages, as it were alone, where, in a ſtate of ſeparation from all the world, having very little to do with any other people; they ſerved God in the ancient purity of his worſhip, and never ſubmitted to the church of Rome. This place, in this deſert, mountainous country, probably was the place, eſpecially meant in the xii. chap. of Revelations, 6 verſe, as the place prepared of God for the woman, that they ſhould feed her there during the reign of Antichriſt.

"Some of the Popiſh writers themſelves own that that people never ſubmitted to the church of Rome. One of the Popiſh writers, ſpeaking of the Waldenſes, ſays, the hereſy of the Waldenſes is the oldeſt hereſy in the world. It is ſuppoſed, that this people firſt betook themſelves to this deſert, ſecret place among the mountains to hide themſelves from the ſeverity of the heathen perſecutions, which were before Conſtantine the Great, and thus the woman fled into the wilderneſs from the face of the ſerpent, *Rev.* xii. 6; and ſo verſe 14, And to the woman were given two wings of a great eagle, that ſhe might fly into the wilderneſs into her place, where ſhe is nouriſhed for a time and times and half a time from the face of

the ſerpent. And the people being ſettled there, their poſterity continued there from age to age afterwards, and being as it were by natural walls, as well as by God's grace, ſeparated from the reſt of the world, never partook of the overflowing corruption."

It is hoped that the reader will very carefully and candidly compare what is teſtified to us by three very learned men, Dr. Moſheim, Dr. Maclaine, and Preſident Edwards. The teſtimony of the firſt is, that the Waldenſes and many others who are *uſually conſidered as witneſſes of the truth* in the times of *univerſal darkneſs* and *ſuperſtition*, were eſſentially agreed with the Baptiſts of modern date, as to *principle* and *practice*, or as to the great maxim, whence flow all the peculiarities of that denomination. His teſtimony, in ſhort, is this; the Huſſites, the Wickliffites, the Petrobruſians, and the Waldenſes, with other witneſſes of the truth, ſcattered over Europe, in the dark ages of Popery, were eſſentially the ſame with the Baptiſts of later times; or that they all were what we call Baptiſts.

Dr. Maclaine teſtifies that the Waldenſes flouriſhed as early as the fifth century; yes, he informs us that ſome authors of note carry their antiquity up to the apoſtolic age.

Preſident Edwards informs us that theſe Waldenſes were the main body of the church, in the dark ages, and have been, together with their ſcattered brethren, the pure church of Jeſus Chriſt, during the reign of Antichriſt, and, of certain conſequence, were ſucceſſors of the pure church, from the days of Chriſt and his apoſtles.

The fair conſequence of all is this, that the Baptiſts have been the uninterrupted church of our Lord from the apoſtles' day to ours.

I may, indeed, exclaim, What have I been believing, what have I been doing, with reſpect to the Baptiſts, all my days!

I know, and I confeſs, that the hiſtory of the church aſſures me, that the denomination of Chriſtians to which I have belonged, and to which I do ſtill viſibly belong, came through the church of Rome, and was broken off from the mother of harlots, and it is not greatly to be wondered at, if all her filth ſhould not be yet wiped away. At the ſame time, the ſame hiſtory aſſures me, that the Baptiſts never have ſubmitted to her ſuperſtitions and filthy abominations.

I am ſomewhat ſurpriſed at my own long continued ignorance, and at the yet remaining darkneſs of my brethren, as to this matter. But above all, what ſhall I ſay at the hard oppoſition which ſome good men yet maintain againſt their brethren, the Baptiſts? Surely, they might with great propriety be addreſſed in the words of Gamaliel; "Take heed to yourſelves what ye intend to do, as touching theſe men." If ye will not favour them, "refrain from them, and let them alone; for, if their counſel or their work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; leſt haply ye be found even to fight againſt God."

All the power, craft and cruelty of the wicked, though practiſed for nighly one thouſand eight hundred years, have not been able to prevail againſt them. Surely the miſguided zeal of good men will not.

In this ſhort Hiſtory of the Baptiſts, we ſee the continued accompliſhment of one of Chriſt's promiſſory predictions, which is, *Matt.* xvi. 18. The gates of hell ſhall not prevail againſt the church. That denomination of Chriſtians which are called Baptiſts, are the only known ſocie-

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ty of profeſſing Chriſtians, againſt which Satan hath not prevailed, either in point of doctrine, or diſcipline, or both. This church, or old and inveterate hereſy, as Satan would call it, he acknowledges, by the mouth of his ſervants, the Romaniſts, that he could never ſubdue. It is true, Satan hath joined many of his legions to it, as he did many falſe brethren to the diſciples in the days of the Apoſtles. But he hath never, no, not for an hour, prevailed upon this ancient and primitive church to give up the doctrines of grace, or the adminiſtrations of the ordinances as Chriſt delivered them to his people. That which ſhe firſt received, ſhe ſtill holds faſt, and will. In all the hiſtory of the church, we read of no other body of profeſſing Chriſtians, after which Satan hath caſt ſuch a continual flood of waters; but hitherto the earth hath helped the woman, and the flood of perſecution hath not prevailed. Satan's future efforts will be equally without effect.

My Fathers and Brethren in the miniſtry, and my brethren among the profeſſed diſciples of the Lord Jeſus Chriſt, ſuffer a word of exhortation.

If you will not take up the croſs, and ſo increaſe the number of Chriſt's continually preſerved, yet always ſuffering, little flock, be ye careful how ye ſet yourſelves in array againſt them. For more are they who are for them, than are thoſe who are againſt them. With you is an arm of fleſh, in all your oppoſitions, but with them is the Lord their God to help them, and he will help them; and by and by he will help them right early.

I ſhall be very pleaſingly diſappointed, ſhould I not be, by many of you who are rulers in Iſrael, ſet at nought, for coming over to the help of the Lord againſt the mighty.

mighty. But, if I may but know the truth, and pleaſe the Lord, it is, with me, but a comparatively ſmall thing to be judged of you, or of man's judgment. I do, indeed, wiſh for the continuance of your good opinion and friendſhip, but I cannot poſſeſs them at the expenſe of truth. That I might teſtify unto you theſe things, I have riſked every thing which the world calls valuable. I am now determined, and through the grace of our Lord Jeſus Chriſt I hope that to the end of my life I ſhall be determined, to venture every thing in defence of the doctrines and ordinances and church of the Son of God. I beſeech all of you, who know the grace of our Lord Jeſus, that ye do not as did many of the chief rulers in Iſrael. They believed on Chriſt, but did not confeſs him, becauſe of the Phariſees, leſt they ſhould be put out of the ſynagogue; for they loved the praiſe of men, more than the praiſe of God. *John* xii. 42, 43.

You have now heard me, and now know what I do. You will therefore now make up your judgment. But, I pray you, remember one thing: With what judgment ye judge, ye ſhall be judged.

I am,
Reader,
Thy Servant,
For the Goſpel's Sake,

DANIEL MERRILL.

Errata.

Page 5, over the text, for "*Matthew* xviii." read, "*Matthew* xxviii."——P. 10, 4th line from the bottom, for "*lavarum*," read, "*lavacrum*."——P. 11, 3d line from the top, for "*Baptiſtis*," read, "*Baptiſtēs*."——P. 17, 14th line from the bottom, for "*epanipſato*," read, "*apenipſato*."——Ibid. 6th line from the bottom, for "*baptizōntai*," read, "*baptisōntai*."——P. 18, 4th line from the top, for "*epiplunan*," read, "*apeplunan*."——Ibid. 16th line from the top, for "*nipſato*," read, "*enipſato*."——Ibid. 8th line from the bottom, for "*nipto*," read, "*nipſo*."——Ibid. 6th line from the bottom, for "*leloumenos*," read, "*oleloumenos*."——P. 20, 8th line from the top, for "*errantiſmenoi*," read, "*errantiſmenoi*." This word, and "*rantizouſa*, *errantiſe*, *rantiſmou*, and *rantiſmon*," in the ſame page, to be ſpelt without the *h*.——Ibid. 4th line from the bottom, for "*embammenon*," read, "*bebammenon*."

AN

EXAMINATION

OF THE

Account lately Publiſhed by Mr. E. Smith,

in two Pamphlets, reſpecting

Original Sin....the Death Adam was to die the day he eat the forbidden fruit....and the final end of the wicked after the reſurrection day.

In an Epiſtle to the ſaid E. SMITH.

BY SAMUEL SHEPARD.

He that is firſt in his own cauſe, ſeemeth juſt; but his neighbour cometh and ſearcheth him....SOLOMON.

To the law and to the teſtimony: If they ſpeak not according to this word, it is becauſe there is no light in them....ISAIAH.

EXETER:

Printed by RANLET & NORRIS, for the Subſcribers, and Sold at the Exeter Book-Store....1806.

TO

MR. ELIAS SMITH.

SIR,

THE following Epiſtle that I have wrote reſpecting your thoughts and opinion concerning Original Sin, the fall of Adam, and the final end of the wicked, comes from an old friend, wiſhing you a part in the reſurrection of life with my own ſoul. I have endeavoured to avoid mentioning any thing reſpecting yourſelf, which hath taken place for fourteen years paſt, that might degrade your perſonal character, as though I had never heard of you, excepting what appears in your publications, that I find neceſſary to throw light concerning what is truth. Reſpecting the truth, I have uſed the liberty that you have, that is, freely to communicate my opinion without fear or favor to any, as it appears to me, giving my reaſons for you and others to judge for yourſelves.

I am often hurt in my feelings when I read controverſial writings; to ſee how much thruſting there appears with ſide and ſhoulder, and puſhing with horns, as the prophet expreſſeth it, Ezek. xxxiv. 21. Sometimes writers will pun one on the other, reſpecting their weakneſs or ignorance, &c. Such things tend only to

hurt themselves, to harm the diseased, and scatter the flock, instead of feeding the sheep and lambs, as it appears to me.

It is no pleasing task to me to address you on the subjects contained in your two pamphlets; neither am I stirred up by any man excepting yourself. But a sense of duty to my Lord and master Jesus Christ, and to my brethren, who once set much by you, and perhaps, some of them too much; to whom I expect several things you have published are now become a stumbling block; and my duty to you, who has been heretofore in fellowship with me and my connections, bind me to it.

I am sensible, dear sir, you have as good a right to publish your opinion respecting the meaning of the scriptures, as any other man, and ought not to be persecuted, ridiculed, nor treated ill in your person, because you differ from others, and I claim the same privilege. Whether the contrast between my ideas and yours will offer you any light, or whether you will pity me as ignorant of the meaning of the scriptures respecting the matter, and so overlook it, permitting others to judge for themselves, without any of your remarks upon it; or whether you will see fit to censure me, I must leave for time to manifest. I expect the day is at hand when I shall be entirely disinterested respecting the censure or applause of you, or other mortals. But when I am sleeping in the dust, if the inspired truths I have endeavoured to communicate and defend, should help the mind and establish the faith of

one of Christ's little ones, let the glory be given to the great fountain of all grace. I pray that the same divine compassion of God, who forgave Job and his friends in their dispute, may forgive you and me, wherein we have not spoken the things that are right.

Sir, you venture in your pamphlet, which you name the Doctrine of the Prince of Peace, &c. page 6, to call "original sin a confused mass," and are so bold as to say, "no person on earth ever knew the meaning of;" which is saying more than you know, or have proved, or can prove, as I humbly conceive. You further say, "it was invented by St. Augustine in the fifth century;" which saying, every understanding person that reads the holy history of the bible, knows your historical account of it is not true: for every man that has the knowledge of the meaning of the word *original*, knows it means the first, the origin, the source and beginning of any thing that exists. Therefore, the plain meaning of original sin, is the first sin that ever took place among rational and intelligent existences. The first sin, which is the original sin, took place, according to the bible account, among the angels who kept not their first estate, but left their own habitation, &c. Jude, verse 6. Our Lord Jesus says, John viii. "the devil was a murderer from the beginning, and abode not in the truth." Which manifests he had an abode in the truth once with Gabriel and other angels, but from the beginning of this world's creation he was a transgressor before our first parents sinned. And the holy

ghoſt has informed us by the inſpired apoſtle in 1 Tim. iii. 6, That a biſhop ſhould not be a novice, leaſt being lifted up with pride he fall into the condemnation of the devil. This informs us, that pride was the ſin the devil was guilty of, for which he received his condemnation. Hence it is evident, that the ſin of pride was the firſt, or original ſin, among the fallen angels. Upon what occaſion, or how it took place, divine wiſdom has not ſeen fit to reveal particularly. But how this ſin took place in our firſt parents, we have a more particular account. The enemy our Lord Jeſus mentions in Matt. xiii. that ſowed tares among the wheat, viz. the old ſerpent, who is called the wicked one, being the original ſinner ever heard of. We have account in Gen. iii. how he ſowed this ſin of pride in the heart of our mother Eve by means of a lie—verſe 4, "And the ſerpent ſaid unto the woman, ye ſhall not ſurely die:" verſe 5, "For God doth know in the day ye eat thereof, then your eyes ſhall be opened, and ye ſhall be as gods, knowing good and evil." As ſoon as the ſerpent did ſuggeſt the motive of being as gods, and having their knowledge increaſed as gods, then the ſerpent ſowed the ſeed of pride in her heart; and ſhe no ſooner entertained the thought, but immediately thereby a deſire took place in her, to be wiſer than God had created her. "And when the woman ſaw that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe," &c. When did it look after this manner? when did this

desire take place? we have no account it ever looked thus tempting, before she was told they should not surely die, but be as gods. This sin or seed of pride working in her a desire of being exalted, and being wise as gods, sprung up in her heart, and so wrought upon her, that she believed the lie the devil told her, and disbelieved the word of her God, so as to venture, and she took of the fruit thereof, &c.

Thus the first and original sin took place in our world, as I understand the bible account of it. Thus the devil murdered our first mother, Eve, by tempting her to sin, whereby she lost the favor and complacency of her God she enjoyed before, which was the life of her soul, for the favor of God is life. This is evident from John viii. 44, He, viz. the devil, was a murderer from the beginning of Eve's temptation, when he sowed this seed of pride or sin in her heart of being as gods, and told her a lie. This our Lord refers to when he says, when he, viz. the devil speaketh a lie, he speaketh of his own, for he is a liar, and the father of it. Thus it is evident how the sin of pride took place in the heart of the mother of all living, and that the devil was the author of it, and not God.

This sin of pride I conceive to be the seed of the serpent, which is the origin of the enmity between the devil's seed and the woman's seed. This pride is inseparably joined among the offspring of our first parents, with the disbelief of God's word and true character as it

was with our mother Eve, often called unbelief. This sin of pride, the seed of the serpent, the original and first sin, is some how derived from, or takes place by means of our first parents, whether we can particularly investigate it or not, the holy ghost testifies it to be a fact without any parley in Rom. v. 12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, (why?) for that all have sinned." We must believe facts expressly testified if we cannot particularly account for them.

I will quote some facts respecting how pride, the first original sin, has shewed itself, from the time the two first visible worshippers after the fall, viz. Cain and Abel offered their offerings to the Lord until the apostolic age.

Cain perceiving his brother was more righteous than himself, and God accepted and prefered his offering and not Cain's, his pride excited to envy, and stimulated him to murder his own brother, (why?) becaufe he was righteous. O strange! Here is manifest the effects of original sin, the pride and enmity of Cain's heart lusting to murder, like his father, the devil, as Christ told the Jews.

A second proof we find in the family of Jacob, Gen. xxxvii. 4, And when his brethren saw that their father loved him, viz. Joseph, more than all his brethren, (viz. that he had by Leah and his concubines) they hated him. And when he came to tell his dream of the sheaves making obeisance to his sheafe, they said to him, shalt thou indeed reign over us, &c. &c.

and they hated him yet the more for his dreams, &c. Here it is evident their pride was kindled, and ſtimulated them to ſlay their brother, leſt he ſhould have dominion over them. This is another proof of original ſin.

The third proof, inſtead of an hundred more I could quote from the ſcriptures of truth, is the conduct of the Jews to our Lord Jeſus. He being born of a poor virgin, bro't up in Nazareth without a grammatical education, or being learnt to read, connected with a poor family, and to their proud views appeared according to propheſy, like a root out of a dry ground. Notwithſtanding he ſpake the truth as no other man ever did, and performed ſuch miraculous, mighty works as no other man ever did, to prove his divine miſſion as the true Chriſt, the real Meſſiah and Son of God; and theſe things done in open day-light, and often before large aſſemblies, that their eyes and ears were witneſſes of the miraculous facts, ſo that every inimical mouth was juſtly ſtopped. Nevertheleſs, ſuch was their pride, they would turn their thoughts from all the evidence given, and think where he was bro't up, and with whom he was connected, ſaying, "Is not his mother called Mary, and his brethren James and Joſes?" &c. "and they were offended at him," Mark vi. for what? becauſe it croſſed their pride, the original ſin. They could not bear the thought of this Son of Mary being the Chriſt, the king of the Jews, whom God had ſet in the hill of Zion. Such was their pride, it ſeems to me, that they choſe

to risk the damnation of hell, rather than own such a poor despised man for their Saviour. This made them seek to stone him, and kill him sundry times before his hour was come. Read the fifth chap. of John, and it will manifest the very ideas I have been describing.

This pride or original sin, is the visible cause of unbelief in the Jews, as well as all others, if I understand what Christ says, John v. 44, "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" This is the visible reason in every age to this day, as far as I am able to discern, why the rich, the great and the honourable disregard Christ's mighty works of grace in the conviction and conversion of sinners, when publicans and harlots believe the gospel, repent and turn to the Lord. It looks too low for the great ones of the earth, in general, to become such fools, neither can they while they receive honor one of another.

This pride I conceive is the reason, by all that I can learn, why many, when struck under conviction for nigh forty years past, with whom I have had acquaintance, they would try to hide it and shake it off, and hold down their heads, and cover their faces for fear some body should see them drop tears under the preaching of God's truth, as though it was a shame for them to manifest a concern about their latter end. Such is the lofty proud disposition of the poor fallen family of Adam by nature, according to the best light I can attain by reading the scriptures, and the observations I have made

by converſing with many of all characters, both under their convictions and after they appeared to be made free through the knowledge and belief of the truth as it is in Jeſus.

Pride is the origin of evil in man, and is always united with unbelief, diſpoſing the heart to query, ſome how ſimilar to the language of the ſerpent, Gen. iii. 1, "Yea, hath God ſaid, ye ſhall not eat of every tree of the garden?" Why did God ſay ſo? Why did he limit things thus and ſo? Why has he done as he has? he conducts like an auſtere man, Luke xix. 21, that is, a harſh, cruel man. This is the language of pride in every human heart, that wants their will and way as God.

Now, if there is in this world a chriſtian man or woman, perfectly clear of pride, I will acknowledge he or ſhe has no original ſin, when they can prove it by their works when put to the trial. I will inſtance a trial ſomewhat in imitation of one recorded in Matt. xxi. and in St. Mark and St. Luke's goſpels, of one who never had any ſin, original or actual.

Suppoſe you, or any biſhop or miniſter, or any chriſtian of character, was ſent for on an important occaſion, to viſit ſome chriſtian brother in priſon, in the centre of ſome great city in New-England, where you were known. It happened you were lame, ſo that you could not walk, and the matter was urgent, and you could not procure any beaſt to ride but an aſs colt, neither could you get a ſaddle or bridle, but was obliged to put on ſome

ſort of garments to ride on, with a line rope or ſome ſort of an halter faſtened round his under jaw. In this manner you were obliged to ride, with your legs and feet hanging down on each ſide of ſuch a low animal almoſt to the ground. Thus you muſt ride through the main ſtreet of the city to the centre. As ſoon as you entered the city, all the people were moved at your ſtrange, diminutive appearance, ſaying, who is this? Matt. xxi. 10. Now, ſir, if you or any other man making ſuch an appearance, could ride through the multitude, and feel no pride working, no moving of blood in your cheek, no bluſhing nor diſturbance in your countenance, but could proceed in your duty, calm and undiſturbed as though you had a decent horſe beaſt, ſaddle and bridle, I would acknowledge you had got releaſed on ſuch an occaſion, from pride or original ſin. But ſhew me the man if you can, excepting him who came meek and lowly, bringing ſalvation, riding upon an aſs, &c. viz. Jeſus of Nazareth; and if you cannot, there is ſome forbidden thing in the heart, viz. pride, the original and firſt ſin ever heard of. For I am fully perſuaded if our firſt parents and their offſpring had never known the ſin of pride, they would have never known ſhame, or that they were naked, for when pride cometh, then cometh ſhame, Prov. xi. 2, and not before.

Pleaſe, ſir, to lay your left hand againſt your heart, and lift your right hand up toward heaven, and aſk your conſcience in the preſence of God, whether you could perform the

duty in manner before described, and feel no shame or working of pride; and if there is an internal witness in your conscience, that you should feel ashamed, and could not help the working of pride, which is a main ingredient of what St. Paul calls the body of sin and death, Rom. vii. I advise you never to take up your pen again in order to publish such an unscriptural opinion, respecting the first, or original sin, as you have in your pamphlet first referred to. The cause of all the contentions and quarrels among the wicked, which have ended in murder, bloodshed, persecutions, wars, &c. cometh from this first, that is, original sin, called pride, from the time that Cain slew Abel to this day. If we believe the testimony of the holy ghost, in Prov. xiii. 10, Only by pride cometh contention. Only, that is, this and no other, viz. pride, is the cause of all contention among the wicked. Let your conscience judge if this was invented in the fifth century by Augustine.

Thus it appears to me, that what you call a confused mass, is an important bible truth, testified by the holy ghost, and what you say was invented in the fifth century after Christ, viz. the first or original sin, the holy scriptures testify it took place before Adam fell, and our first parents were defiled with it, and all their offspring that ever was or ever will be born after the flesh, or I cannot see the need of being born again of the spirit, in order to see the kingdom of God, which consists in

righteouſneſs, and peace, and joy in the holy ghoſt.

I conceive no other way to underſtand what the apoſtle teſtifies in Rom. v. 12, wherefore, as by one man, ſin entered into the world, and death by ſin; and ſo death paſſed upon all men, (why?) for that all have ſinned. Sin entered by Adam, and death entered by ſin. This is the reaſon given by the inſpired apoſtle why death paſſeth upon all. Let you or others try to cant or evade this expreſs reaſon given by inſpiration, it ſtands firm as any part of the word of God, and a jot or tittle of it cannot paſs away, nor the true ſenſe of it be changed by all the private interpretations the human mind can frame.

I would further obſerve, the apoſtle in this fifth chapter enters upon a compariſon between Adam and Chriſt, and calls Adam a figure of him thas was to come, viz. Jeſus Chriſt. As Adam was the root of ſin and death to all his natural ſeed, ſo Chriſt is the root of holineſs and life to all his ſpiritual ſeed, and the inſpired apoſtle teſtifies, in verſe 19, For as by one man's diſobedience, many were made ſinners: So by the obedience of one, (viz. Jeſus Chriſt) ſhall many be made righteous. Thus it is teſtified by the holy ghoſt, and thus it ſtands as plainly expreſſed on the one part as on the other. It looks to me very daring for any mortal to try to evade the plain ſenſe, and pervert the meaning of it, ſo as to make it appear a confuſed maſs that no body knows the meaning of. Likewiſe, Rom. iii. That Jews

and Gentiles are all under ſin, there is none righteous, no not one: there is none that underſtandeth, there is none that ſeeketh after God. They are all gone out of the way, &c.&c. For all have ſinned and come ſhort of the glory of God. If any ſhould try to change the ſenſe of theſe expreſs declarations reſpecting the fallen ſtate of the human family of Adam, and ſay it has reference to men's practice, and not to their natural ſtate and temper, or diſpoſition, the apoſtle has fully cleared up the matter in Eph. ii. where, ſpeaking of the death of treſpaſſes and ſins they were under, and their wicked practices, as children of diſobedience—in verſe 3 he adds, and were by nature the children of wrath, even as others. This is the teſtimony of the holy ghoſt reſpecting the condition we are in by nature and practice. If it is not ſo, where ſhall we ſeek to know what is truth reſpecting this important matter? Shall we diſregard the teſtimony of the holy ſcriptures reſpecting it, and pin our faith upon a few fragments of human hiſtory, that you have collected, ſanctioned with your ſaying ſo, inſtead of being ratified with ſcriptural proof? Let your own conſcience and every reader judge. I am fully perſuaded, when any perſon is perfectly clear of pride, he, or ſhe, will be freed from the firſt or original ſin, and not before. For when St. Paul, in the third of Romans, was proving the original depravity of Jews, as well as Gentiles, being all under ſin, he refers to Iſa. lix. where it is written, among other expreſſions of the evil men are guilty of, "Their

thoughts are thoughts of iniquity," &c. I conceive there never was a man that entertained a proud thought, or was guilty of a proud look, which is the firſt and original of ſix things, the Lord hates, Prov. vi. But what is defiled with the firſt ſin that ever was heard of, which is the original ſin. Sir, if you can prove that you never had a proud thought, nor never was guilty of a proud look, but from the womb was clothed perfectly with humility as a garment, inſtead of being naked and polluted, and that you are not alone, for it is not natural for the family of Adam to be proud; I will publicly acknowledge my miſtake, and that my mind has been confuſed fifty-five years reſpecting the meaning of original, or the firſt ſin. But, I humbly conceive, it is impoſſible to prove it to any ſenſible, truly enlightened man, that is acquainted with the holy ſcriptures, or with his own heart, or with mankind.

I have ſeen ſome verſes reſpecting the fall of Adam and his offſpring, which I cannot exactly remember; but I think the ſenſe of them is as followeth, which if you can contradict according to the holy ſcriptures, you will afford light.

As Adam was the common head of all,
His ſons are all partakers of his fall—
The fountain of our nature was in him. See Rom. v. 12.
And ſo his fall extends to every limb.
Without tranſgreſſion none can juſtly die;
Hence babes partake as well as you and I. See Rom. vi. 23.
The leaſt of men is man, and ſo contains
The ſeed of ſorrow, ſickneſs, death and pains.
A ſingle drop divided from the reſt,
Of the ſalt ocean, hath a brackiſh taſte;
And if ten million drops from it ſhould run,

The nature of the whole would be in one.
Our ſtock was guilty of a great offence,
The branches then can have no juſt pretence
To clear themſelves from blame, till they can ſhew
They are no parts of that on which they grew. 1 Cor. xv. 21, 22.

According to your opinion of original, or the firſt ſin, in order to make out what you intended to prove in the ſequel, neceſſity required you to mention but two deaths, as though the ſcriptures mentioned no more, when it is as evedent the ſcriptures mention three deaths more, beſide what you ſaw fit to name, as the two you take notice of. Why did you not mention them, and inform us what relation they ſtood in, each one to the other, and favoured us with the light of the whole, if you were not aware they ſtood in your way and would embarraſs your deſign? The Apoſtle ſays, Eph. ii. 1, "And you hath he quickened, who were dead in treſpaſſes and ſins," verſe 5, "Even when we were dead in ſins, hath quickened us together with Chriſt, by grace ye are ſaved." This death, it is evident to demonſtration, Adam died, a death of treſpaſs and ſin, the day he treſpaſſed and eat the forbidden fruit; which was the cauſe of his hiding among the trees, when his heavenly Father called after him, Gen. iii. 10, "And he ſaid, (viz. Adam) I heard thy voice in the garden, and I was afraid, becauſe I was naked; and I hid myſelf. And God ſaid, who told thee that thou waſt naked? haſt thou eaten of the tree, whereof I commanded thee that thou ſhouldeſt not eat?" This is the day Adam died a death of treſpaſs and ſin, according to the truth

of God's word, and I conceive you were conſcious chriſtians would wonder you could dare to paſs it over, and ſay it was a natural death, or the body being turned to the duſt, Adam was to die the day he eat thereof; when he lived a natural life after he ſinned, about 339450 days, or 930 years. Here, it appears, was a great bar in your way. It would not do to repreſent God not as good as his word on the one part, and to acknowledge he died the day he ſinned, to the union, love and favour of his God, which was the happineſs and life of his ſoul on the other part, and ſo become guilty as a ſinner afraid to appear before his God being naked, and ſtripped of his ſinleſs and innocent robe. To acknowledge this truth, would contradict the plan you had in view. To eſcape this difficulty, you have quoted a text refering to a matter not ſimilar, but very diffierent from Adam's circumſtances in innocence, which he never heard of that we know, viz. 2 Pet. iii. 8, the apoſtle refering to the ſcoffers mentioned in verſe 3, who in the laſt day would ſay, "all things continue as they were from the beginning of the creation." The apoſtle, to enlighten his brethren wherein the error conſiſted, compares time with eternity, ſaying, "Be not ignorant of this one thing, that one day is with the Lord as a thouſand years, and a thouſand years as one day." That is, I conceive, as though he ſhould ſay, God is an eternity, exiſtence, not meaſured in his proceedings by days or years, according to the conception of rational time beings; for a day

or a thouſand years is much alike to him, whoſe being is from eternity to eternity. St. Peter would not have them be ignorant of this leſt the infidel ſcoffers might lead them aſtray. To what purpoſe can this text be to help you to excuſe God's delay for not ſending Adam to the duſt again the day he ſinned? God did not tell Adam he ſhould return to the duſt the day he ſinned, or eateſt thereof. From the 16th verſe to part of the 19th verſe of the 3d chap. of Geneſis, God is ſpeaking to them as already dead in ſin, and is declaring to them, what ſhould be the conſequence and effects of it in this world, until it ended in natural death. Accordingly, in verſe 19, God ſpeaks of Adam's return unto the ground, for out of it waſt thou taken; for duſt thou art, and unto duſt ſhalt thou return. This pronounces natural death upon Adam, not before. Take notice, God did not ſay how long it would be before his body ſhould return to the duſt; neither did Adam know the day of his death, I conceive, any more than Iſaac did afterward. It appears evident, Adam was as ignorant of St. Peter's compariſon of a day and a 1000 years, as his brethren were before he informed them about it. For we have no account Adam ever heard of ſuch a compariſon, or knew any diviſion or part of time by the name of day, but what was called evening & morning, diſtinguiſhed by God in the work of creation. Hence it is evident, your quotations of a 1000 years being as one day with God, is no proof to your purpoſe, excepting a ſound about ſomething, to fill up

a gap in time of neceſſity, for want of ſomething better, as it appears to me.

I humbly conceive you have not publiſhed a true ſcriptural account of the matter, but are as much miſtaken reſpecting the death Adam was to die the day he eat the forbidden fruit, as you are in ſaying original ſin, that is, the firſt ſin, was invented in the fifth century by Auguſtine.

Reſpecting your ideas of the final end and deſtruction of the wicked, ſoul and body, after the day of judgment, I would obſere,

Whereas you have been ſo critical in reproving authors for uſing words and terms of ſpeech, that are not mentioned in the bible; you were mindful, I conceive, that the words nonexiſtence and annihilation, were never mentioned in the bible, and you having a neceſſity to prove what is explicitly ment by ſaid words in our language, in order to prove your tenets, you have been ſtraightened to ſhew your meaning of certain texts of ſcripture, without uſing ſuch words as are commonly uſed, and plainly expreſſes what you wanted to make out in engliſh words. But whereas they are not to be found in the ſcriptures, you have omitted them, I conceive, that you may ſeem to have ſome ſort of turn for it in caſe you ſhould be accuſed of croſſing your ſelf in uſing unſcriptural words, while you reprove others for ſo doing.

It appears to me you have tried to expreſs yourſelf in every poſſible way to make out what you wanted to prove, viz. that the wicked will periſh and be conſumed, and that ſaid words,

with a number more texts you have quoted, do mean that the wicked will not exist after the day of judgment, or have an existence, but have a final end, and cease to be, &c. see page 21, 25, 26, 31, 2d book, without using the words nonexistence or annihilation, as they are unscriptural words. To complete the whole, in page 34, 2d book, you say, "The end of the wicked is death, which cannot mean existence in any sense whatever." What different sense do such expressions convey from being sent into nonexistence? They differ no more in sense than yea and yes.

But whereas the scriptures do not say that men or devils shall have a final end, or cease to be, although you dare to assert it as your belief. There are no such words in the bible respecting the wicked, either men or devils; and you could not possibly add your meaning to the words perish, consume, &c. without using unscriptural words, although you sometimes instead of asserting, would shift it by way of question. It was impossible for you to tell your meaning without using words that the holy ghost never used to explain this important matter. For the words exist, existence, cease to be, final end, be no more, are not mentioned in the bible, respecting devils or wicked men after the day of judgment, any more than the other words, nonexistence or annihilation, which you have endeavoured to shun. The reason why no such words are made use of by the inspired witnesses respecting the wicked, is because it is not true. If these words were

added by the holy ghoſt, that you add to ſhew the meaning of the words periſh, conſume, with other figurative expreſſions you make uſe of, I humbly conceive it would puzzle the holy angels to reconcile it with many expreſs declarations of Chriſt and his inſpired witneſſes reſpecting the puniſhment and inſeparable miſery and torment of wicked men and devils for ever and ever. Therefore, the inſpired witneſſes have not mentioned any ſuch words as you have been obliged to mention to prove your private interpretations of the ſcriptural expreſſions reſpecting the matter. It appears evident to me, that every man who can read and underſtand that three times four (figurative texts of ſcripture) make twelve in number, muſt know by reading your books, that the ſeveral words you have made uſe of to prove your opinion, means the ſame thing that the word nonexiſtence means; and they are not mentioned in the ſcriptures any more than the word nonexiſtence; therefore, for brevity ſake, I ſhall uſe the word nonexiſtence, as I have occaſion, to communicate what is truth reſpecting the contraſt between our opinions, concerning the matter in diſpute; and I would have you and every reader underſtand me when I uſe the word nonexiſtence, to mean the ſame as the words, ceaſe to be, before mentioned.

With the bundle of unſcriptural words you make uſe of, which are all included in your deſcription of death, in page 34, 2d book, you ſay, "The end of the wicked is death, which cannot mean exiſtence in any ſenſe whatever."

Therefore, according to your opinion, it muſt mean nonexiſtence. To try to ſhift or evade ſo plain a fact, would expoſe yourſelf, and impoſe upon your rerders; for if you allow they are not conſumed into nonexiſtence, or do not ceaſe to be, the diſpute is ended.

If it can be made to appear that their worm you mention in page 38, by a fair compariſon of ſcripture texts, refers to the exiſtence of ſoul and body after the reſurrection, that it will never die, although caſt into the lake that burns with fire and brimſtone, where the fire never will be quenched.....2d. If it can be likwiſe, made to appear that the torments ſpoken of in Rev. xiv. means what ſhall take place after the day of judgment.....3d. If it can be made to appear that the fire, ſpoken of in Rev. xx. 9, that devoured gog and magog, and the miſery and anguiſh of the devil that deceived them, ſpoken of in verſe 10, with which he ſhall be tormented for ever and ever, although mentioned before the account of the judgment ſetting, and books being opened, the fire nor torments did not take place upon gog and magog, nor the devil until they were judged out of the books, and then it took place upon them.....4th. If it can be made to appear that the everlaſting puniſhment our Lord Jeſus pronounced upon the nations of the earth, ſeparated on his left hand, Matt. xxv. 46, does mean the inflicting of miſery upon them, even the torments of everlaſting fire originally prepared for the devil and his angels, this will prove to demonſtration, you are miſtaken in

your opinion of the meaning of your many texts and metaphorical sentences of scripture, that you have quoted to prove the nonexistence of the wicked after the day of judgment.

I would observe, the furnace you mention in page 37, Matt. xiii. 42, where there shall be wailing and gnashing of teeth. The hell mentioned in Mark ix. where their worm dieth not, and the fire never shall be quenched, and the lake of fire and brimstone, where the devil shall be tormented day and night for ever and ever, means about the same in essence, is evident to a demonstration, by a fair comparing of scripture texts.

Your comparisons and reasonings in page 36, 37 and 38, appear to me so far from making any proof to your purpose, it seems strange to me that a man of your sagacity, who have manifested in some of your publications such a disposition to help such as you thought were in the smoke out of it, should yourself fall into the dark respecting the ideas contained in the several texts mentioned. To what purpose is it to any sinner if hell means nonexistence, or to cease to be, when he is cast into such a hell, whether he has two eyes, hands or feet, or one or none? I can form no idea of eyes, hands or feet, soul or body, or any thing else, in any hell after it ceases to be. More especially I would observe, something respecting the strange sort of a worm mentioned in Mark ix. which our Lord Jesus says dieth not, although dwelling in hell fire, which never shall be quenched. You suppose it means "a worm

of such kind or sort as breed in dead carcases, even such as eat the flesh of King Herod," if I understand you. For you further say, "these sort of worms eat the body and then die themselves." How is it possible, dear sir, if you retain your senses, that you can think their worm spoken of by our Lord Jesus, can be such a sort of a worm as can possibly die? when Christ says, their worm, viz. that he discribes dieth not, although cast into hell fire, that never shall be quenched. Dear sir, if you were on my side of the controversy respecting this remarkable worm that dieth not, and your opponent was to suppose or guess, or think this, that or some thing else anywise similar to what you have done, I should expect, according to some of your writings, we should have it compared to some diminutive thing or things. But I forbear such things, unless I forget myself. For I view such things, when we are enquiring after truth only, exposeth us to the reader, that we are not sensible what manner of spirit we are of. We should do well respecting these things to remember whatsoever is more than yea, yea, nay, nay, cometh of evil. I pray the Lord to give us a proper sense of it.

You say, page 38, respecting this remarkable worm that dieth not, "there is no proof of its meaning conscience, except old tradition; and to suppose it to be the spirit of God, you think is not right thus to wrest the scriptures." For the first we have your say so, for the latter we have your think so, with a reason given, which I conceive, deserves some notice, viz. be-

cauſe conſcience nor the ſpirit of God is no where in ſcripture called a worm. But I will put you in remembrance that man which conſiſts of a ſoul and body, is repeatedly called a worm, Job, xxv. how much leſs man that is a worm, (likewiſe) and the Son of man which is a worm alſo, Iſa. xli. 14, Fear not, worm Jacob, and ye men of Iſrael, &c. Thus it is evident by two or three ſcriptural witneſſeſs, that man conſiſting of ſoul and body is by inſpiration, called a worm—take notice, no were called in the plural worms, which breed in corruptable bodies and dead carcaſes, no. Thus, I humbly conceive, it is conſiſtant with every text in the bible refering to the puniſhment of hell fire and the reſurrection of damnation, pronounced upon the wicked at the day of judgment, to underſtand their worm that dieth not, to mean the exiſtence of each perſon, ſoul and body after the reſurrection, ſuch a worm dieth not when caſt into hell, into the fire that never ſhall be quenched, Mark, ix. 45. This is evident to a demonſtration by the deſcription given by our Lord Jeſus reſpecting this ſort of worm that dieth not in the torments of hell fire, in Luke, xvi. There Chriſt deſcribes the rich man, which is a worm, as poſſeſſed with eyes and a conſcience, and could ſpeak and cry, and could remember how many brethren he left in his Father's houſe, and could reaſon and reflect upon his ſorrowful condition. Hence it is evident the ſoul of this worm was not mortal, no. This ſort of worm dieth not, the mouth of the Lord hath teſtified it, although in the fire of

hell. But was the ſoul of this worm mortal, as you imagine, and the fire of hell material fire, it muſt have been burnt up and deſtroyed into nonexiſtence, unleſs upheld by a continued miracle. In this ſcriptural view of the worm that dieth not it is conſiſtent with bible truth, I conceive, to hold that the guilt of conſcience is a great part of the torments endured by their worm that dieth not; and the power of reflection upon their miſpent day of viſitation adds to their puniſhment ſorrow and torment. What Son of man which is a worm can tell how it feels to lift up his eyes in the torments of guilt and keen deſpair in hell and behold a heaven irrecoverably loſt? This is agreeable to what our Lord Jeſus ſays, Matt. xxv. "Depart ye curſed into everlaſting fire prepared for the devil and his angels." This hell fire was originally prepared for the devil and his angels before ever this world or meterial fire had exiſtence—mind that, or you may get inſenſibly bewildered. This I underſtand is what is called eternal fire, viz. the fire of God's wrath, Ezek. xxi. 31, "I will blow againſt thee in the fire of my wrath." Chap. xxii. 21, "Yea, I will gather you, and blow upon you in the fire of my wrath." Not ſuch material fire as burnt up Sodom, although God in his wrath ſent that material fire upon Sodom in their corruptable ſtate only to deſtroy their natural lives. Everlaſting fire will never go out as long as God lives, for our God is a conſuming fire, Heb. xii. 29. Neither will the exiſtence of the wicked ever ceaſe to be after their reſurrec-

tion. Their worm will never die, nor the fire of God's wrath will never ceaſe to burn againſt them for their ſins and works of iniquity. This fire of hell never will be quenched. Take notice, if their worm dieth not, ſurely it is alive, and has got two hands, two feet and two eyes belonging to it when caſt into hell. If we believe Chriſt's account rather than what appears to you, excepting they ſhould have one or more cut off by means of a gangrene, or ſome other difficulty, according to your opinion, and ſo live a little longer that they might repent and eſcape hell. Dear ſir, it ſeems to me you muſt be convinced, they have a worm that will never die by burning in hell fire, if we believe him who is faithful and true. This worm belongs to the two hands, two feet and two eyes, which go into hell. Such a ſort of a worm cannot be of the kind that breed in dead carcaſes in my judgment, becauſe you may as well prove that a man's noſe is not united to his face between his two eyes, as to prove their worm ſpoken of, Mark ix. is not inſeperably united to the two hands, two feet and two eyes, that are caſt into hell; and what proves it to a demonſtration is, there is no exiſtence dwelling in fleſh, or a corporeal body that has two hands, that ever was called a worm, but man only. Therefore it appears to me there can be no other ſcriptural ſenſe in which we can underſtand their worm ſpoken of, but what I have deſcribed, and if I have got the ſcriptural ſenſe of it, the whole chain of your reaſonings muſt be a great miſtake, if there was no other

texts of ſcripture to prove it. For our Lord Jeſus teſtifies, their worm that is united with eyes, hands and feet, ſpoken of, dieth not; and the hell fire they are caſt into, is not quenched, three times in one chapter, Mark ix. Which is to be believed, Jeſus Chriſt's threefold teſtimony, or your ſingle opinion? Let your own conſcience and every reader judge.

You obſerve ſeveral texts of ſcripture that are brought to prove that the wicked will exiſt after they are raiſed from the dead eternally in a ſtate of miſery, and it appears to me they are ſo plain and full to the purpoſe you were conſcious they would overthrow and deſtroy your glad tidings to the damned after the day of judgment. Such as Job in his ſhort afflictions was tempted to long it had been his condition, viz. to have remained as an hidden, untimely birth, I had not been, &c. then ſorrow would have been hid from his eyes. It ſeems to me, Job had a very different opinion from you, reſpecting nonexiſtence to ſuch as are in great miſery and never expect to be relieved. However, it appears you are ſo ſelf-ſufficient in your opinion, that you have ſuch knowledge of the doctrine of the Prince of Peace; that if a number of texts of ſcripture evidently appear to contradict your ideas, they muſt, notwithſtanding that, mean as you would have them, or elſe the ſcriptures contradict themſelves, what proof is there of it? Mr. Smith's ſay ſo or opinion. In order to get round theſe great obſtacles, or ſome how climb over them, you have evaded the force of their

teſtimony as far as poſſible, if you can make people believe it, viz. all ſuch texts as plainly contradict your opinion, if they evidently refer to the ſtate of the wicked after the judgment, they muſt not mean ſo; but they muſt be underſtood to refer to ſomething either on earth or in hell before the day of judgment. But why may not chriſtians of common capacity, that have heard but little about the beaſt, pope and clergy, until your writings have been ſent abroad to diſpel the ignorance of the preſent generation? why may they not underſtand them to mean as they ſay? when ſeveral of thoſe texts ſpeak as plain as language can expreſs it. The only reaſon I can find is, becauſe they contradict and overthrow your opinion of the nonexiſtence of men and devils after the judgment. Thus by endeavouring to make ſuch texts mean ſomething before the day of judgment, you have tried to ſlip through and eſcape all the knotty difficulties in your way to a nicety, if I underſtand you. Yea, you have engaged in a great undertaking, viz. to communicate a plan to free all the numberleſs millions of the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and ſorcerers, and all liars, with every deſcription of the ungodly, not excepting thoſe who have committed the unpardonable ſin; no matter for that, your plan is laid to free them all from future miſery after the day of judgment, by burning them all together into nonexiſtence like chaff, &c. All this doth not content you, for you have extended your ſcheme

to burn up the devil and all the rebel angels, if I underſtand you, and free them from future torments after the day of judgment; and what is moſt aſtoniſhing, you pretend to prove your plan by the ſame bible that teſtifies the everlaſting puniſhment of the wicked in the miſery and torments of hell fire, both men and devils. To remove many great difficulties in your way, you have tried to make a diſtinction (if I underſtanh you,) viz. what is ſuffered by the wicked on earth or in hell before the day of judgment, is torment (that is miſery or pain) not puniſhment. But after the day of judgment to be burnt up and deſtroyed, like tares or chaff, into nonexiſtence, is everlaſting puniſhment that anſwers for all at once, whether they deſerve few ſtripes or many, as your reaſonings appear to me. To be burnt into nonexiſtence at one and the ſame time ſome how balances for all. If ſuch a private interpretation of the teſtimony of Chriſt and his apoſtles reſpecting the torment of hell fire is not included in what the apoſtle deſcribes in Heb. xiii. 9, "Be not carried about with divers, and ſtrange doctrines, &c. I confeſs I do not know what to call it. To puniſh, I underſtand, is to chaſtiſe or afflict with penalties. Puniſhment is a chaſtiſement inflicted juſtly upon a perſon for being guilty of ſome crime that deſerves it. Torment ſignifies miſery or pain. What can you mean, ſir, by trying to make a diſtinction of meaning between the torments of hell fire before the day of judgment, as to the kind of it and going, or being caſt into the puniſhment

of everlasting fire after the day of judgment? I cannot perceive any difference made in the scriptures, only as to the degree and circumstances of it. You may design to answer some favourite purpose by it, but it will not alter the truth of the matter any more than to split a hair into two parts and then twist them round and call them two distinct hairs when they are really but one. When a man stands in his testimony in any of the old paths of bible truth, he will never need to divide and subdivide and split hairs, to maintain his ground: plain bible truth wants no such help. If two thieves should be tried and being found guilty, the penalty is fixed for one to have ten stripes, and the other thirty on their naked bodies, would it be proper to say the one was to be tormented ten stripes, the other thirty? or to say they were to be punished, by being beaten or whipped, the one ten stripes, and the other thirty? let the candid judge whether they could receive such punishment without misery and pain, which is called torment. Our Lord Jesus speaking of cutting in sunder unfaithful servants, Luke chap. xii. informs us of their punishment having a portion with unbelievers by the allusion of beating with stripes, saying verse 47, "And that servant which knew his Lord's will, and prepared not himself, &c. shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." This comparison is agreeable to our Lord's account of the difference of the degree of punishment between

Sodom and Capernaum at the day of judgment. If the everlasting punishment of the wicked after the day of judgment, when they are cast out into outer darkness, is nonexistence or to cease to be! how can they weep and gnash their teeth if they do not exist? and why should they do so if their misery did not cause them so to do? who can account for it? I can form no idea of punishment in a state of nonexistence, nor that it can be viewed any more punishment after a man ceases to be even to eternity, nor can he be sensible of it any more than it was a punishment for him not to have a being from eternity until he was brought into a sensibility of existing and having a being. And if you can prove that it has been an everlasting punishment from eternity inflicted upon you and myself before we had a being, and an individual existence because we had none until we were created into existence by the same rule; perhaps you may prove that the soul of man is mortal, and will have an everlasting punishment after he is burnt up and cease to be. To prove such new doctrines I conceive you must procure a new bible, and your converts must have either more than five senses, or a larger comprehension than ever I was favoured with, to understand the depths of your arguments, and conceive the scriptural propriety of your distinctions. The matter in reality is, that it is as impossible to prove it to be any punishment after a man ceases to have a being to eternity, as it is to prove it is a punishment to a man

now in being, that he had none from eternity until he existed in time.

I would further observe, as far as I am a judge of scripture evidence, you have not proved your doctrines, nor cleared up one text that you said is brought to prove that the wicked will exist eternally in a state of misery. I therefore proceed to shew you wherein. I observe you quote Rev. xiv. 9, 10, 11, which speaks of the wrath of God being poured out without mixture upon such as worship the beast, &c. and receive his mark, &c. and the smoke of their torment ascendeth up for ever and ever, &c. and they have no rest day nor night, &c. Rev. xx. 10, and the devil that deceived them (viz. gog and magog) was cast into the lake of fire, &c. &c. and shall be tormented day and night for ever and ever. You say these places have reference to something before the day of judgment. What proof have you given for it? you say, or else they are a contradiction of the rest of the scriptures, that is, dear sir, in your opinion. I say they are consistent with the rest of the scriptures, and have reference to some thing after the day of judgment, in my opinion. Was I as knowing a man as yourself, the proof would be on a par, my say so, and your say so; but as I do not pretend to value my say so as a proof of any thing respecting the matter, I will produce scriptural evidence to prove my opinion. We have it testified in Rev. x. 6, by a heavenly witness—"He sware by him that liveth for ever and ever that there should be time no longer," at the day of judgment time will be at

an end. You say these texts have reference to the destruction of the old Roman government, pope and clergy, or to them in hell before the day of judgment, if I understand you. Will the smoke of their torment last for ever and ever before the day of judgment? will time last and the man of sin continue for ever and ever, and the pope and his clergy before the day of judgment? God who created heaven and earth by whom the angels swear, will live no longer than forever and ever. Will the devil's torments be forever and ever before the judgment of the great and last day? when he must stand trial with gog and magog! What can be said? is God's existence forever and ever without end? you will say, surely it is. Is the existence of the worshippers of the beast and the devil's torments forever and ever without end. What can be said? which way will you prove one forever and ever to be longer than the other? I know of no way to prove it unless you borrow some help from your learned universal neighbours that you have been writing against, and that would try you whether you had got clear of pride, your original sin; and if you should seek to them for help to alter the translation, and say the original Greek may be translated this way, that or some other, you have said so much in your publications against such cants and evasions of the learned, it would not do for you to seek such a refuge.

We are come to an important turning point respecting the controversy, and you must fairly clear it up and prove by a fair compari-

ſon of ſcriptures as they are tranſlated in our bibles, that the forever and ever reſpecting the exiſtence and the torments of the worſhippers of the beaſt and of the devil doth not mean an ever during exiſtence; but the other forever and ever reſpecting the exiſtence and life of him that created heaven and earth, by whom the angels ſware, means an everduring exiſtence. If you cannot clear up this matter, your new doctrines adorned with the name of the "Prince of Peace" is gone forever and ever.

I would obſerve, dear ſir, this expreſſion forever and ever is found, if I miſtake not, twenty-two times in the new teſtament. It is uſed eight times in the Epiſtle of St. Paul and St. Peter, where they aſcribe glory, honor, praiſe and dominion to God, forever and ever. It is found fourteen times, if I miſtake not, in the book of Revelations, and a number of them is uſed to mark God's eternity, and the expreſſion is uſed ſeveral times by the ſame writer, in the ſame book, to expreſs the duration of the miſery or puniſhment of the wicked both men and devils. The ſame expreſſion is uſed the ſame number of times in the Greek teſtament. Is it poſſible to miſtake the meaning of the expreſſion and pretend that the forever and ever in Rev. xiv. Chap. and xx. 10, with ſome other paſſages, mean a finite duration, and is all to take place upon the pope and unconverted clergy and the devil before the day of judgment? ſuch a ſhift is offering violence to the ſcriptures, and wreſting of them, in my opinion, much more than to think the convictive operation of

the ſpirit might be called their worm, in Mark ix. I do not recollect the expreſſion forever and ever is ſo much as once uſed by the inſpired witneſſes to point out any thing that is confined within the limits of time, from the beginning of St. Matthew to the end of Revelations; and I really think there is no way conſiſtent with bible truth to evade, twiſt or turn the jenuine meaning of the expreſſion forever and ever; or that it has different meanings in the new teſtament reſpecting duration. If you have ſkill enough to do it, you muſt make it appear, if not your meaning of twelve different figurative expreſſions of ſcripture with the addition of twelve times twelve more, will not alter the difference the holy ghoſt makes between time and eternity as it is made known to us in the holy ſcriptures.

I would make ſome obſervations upon your reaſonings in your ſecond pamphlet reſpecting the day of judgment.

In page 40, as it appears to contain the ſubſtance of all your arguments, firſt and laſt, and communicates all you want to prove reſpecting the end and puniſhment of the wicked—The ground work of all your reaſonings depends upon the certainty of the ſouls as well as the bodies of the wicked being mortal. If that is not a fact, the whole of your reaſonings are futile and imaginary. I find the ſcriptures have not expreſsly mentioned a word that the ſoul, mind or ſpirit of a man is mortal or immortal, no more the righteous than the wicked. It is otherwiſe made manifeſt by the na-

ture of its existence, and by what is testified respecting the eternal happiness of the righteous and the eternal, that is, the everlasting misery and punishment of the wicked. This is the way by which the immortality of the souls both of the righteous and the wicked are testified and made known to us, that dwell in mortal bodies. You hold that there shall be a resurrection of the bodies of good and evil, John v. 29, there Christ makes no distinction of the good being raised immortal more than the evil. St. Peter in Acts iv. chapter preached the same doctrine without distinction. St. Paul says, in Acts xxiv. 15, the Jews allow (that is) believe there shall be a resurrection of the dead both of just and unjust. Hence it is evident the Jews acknowledged Christ's doctrine of the resurrection without any parley or distinction, respecting the immortality of the evil any more than the good. St. Paul when proving the resurrection of the dead in the 1 Cor. xv chap. testifies that as in Adam all die, even so in Christ shall all be made alive, which includes all good or evil that die by means of the first Adam; and although he is primarily speaking of those saints that belong to the first resurrection, he says in verse 42, so is the resurrection of the dead, how? "It is sown in corruption, it is raised in corruption." This he asserts in general respecting how the dead bodies of the saints are raised, and makes no such exception as you do respecting the wicked, nor Christ nor any of his apostles. Now if you are wiser and more discerning, to let us into the distinctions that

ought to be made respecting the resurrection of the dead bodies of Adam's offspring than Jesus Christ and his apostles were; they that esteem you so will doubtless follow you. But I fully believe, if this distinction ought to have been made, the holy ghost would have made it long before you had a being, either by Christ or some of his inspired witness, recorded in the new testament. But whereas they have not, I cannot believe you are more wise than Christ and his apostles.

You inform us in page 40, that the overthrow of Sodom and Gomorrah was ment to be an ensample of the last day; and you quote Luke xvii. 29, "But the same day that lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all." This text, dear sir, you have quoted as refering to the last day; but if you will look more attentively, I believe you will find yourself mistaken, as you were in page 9, in your first pamphlet upon the day of judgment. There I think you say, that the 34 first verses of Matt. xxiv. chapter, have respect to the distruction of Jerusalem, and you spake the truth by Christ's authority: but in page 18, you so far forgot yourself as to quote, I conceive, the word clouds to prove that Christ will make his judgment seat on a cloud from the 30 verse of said xxiv. chapter, which referred to clouds of witnesses, whereby Christ was manifest in his heavenly power at the day of pentecost, and afterwards when the church was scattered and went every where preaching the word, then these clouds

of witneſſes, like material clouds in the heavens, went from place to place. This I take to be the meaning, be it ſo or not, it cannot refer to the day of judgment, becauſe it was to take place before that generation paſſed away. Likewiſe in page 19, you quote the trumpet to notify the world to judgment from the 31, where Chriſt is ſpeaking, I conceive, of gathering together his elect with the great trumpet of the goſpel, as was foretold by Iſa. xxvii. 13, "And it ſhall come to paſs in that day (viz. the goſpel day) that the great trumpet ſhall be blown, and they ſhall come who were ready to periſh, &c. and ſhall worſhip the Lord in the holy mountain of Jeruſalem." Agreeably Chriſt ſays, verſe 14, "And this goſpel of the kingdom ſhall be preached in all the world for a witneſs to all nations, and then ſhall the end come," viz. of the Jewiſh church, ſtate and deſtruction of Jeruſalem; not the final end of the world, or the day of judgment. Leaſt I ſhould forget it I would here obſerve, you elſewhere to ſtrenghten your chian of reaſonings quote Mal. iv. 1, the latter part of the verſe, omitting the burning oven. But it is impoſſible for you to prove that the prophet was there refering to the day of judgment, if we regard a connection with the foregoing chapter, for it appears rational by comparing the iii. chap. 1 verſe, that the meſſengers to prepare Chriſt's way before him, had reference to John Baptiſt, as it is iuterpreted by Chriſt in Matt. xi. 10, for this is he, viz. John Baptiſt of whom it is written Mal. iii. 1, "Behold I ſend my

meſſenger before thy face which ſhall prepare thy way before thee." Then the prophet proceeds to ſpeak of Chriſt's coming to his temple ſuddenly, that is, ſoon after John began to preach, and ſhews how he ſhould be as a refiner, &c. a witneſs againſt the wicked, &c. He in chapter iv. foretels the dreadful calamities that ſhould take place againſt the proud and wicked Jews and inhabitants of Jeruſalem, more particularly deſcribed in Matt. xxiv. chap. and Luke xvii. chap. Malachi compares their calamities by the emblem of a burning oven, and the wicked to ſtubble, and deſcribes their deplorable condition the devaſtation of their country and total deſtruction of their city. Similar to Jere. v. 14, "I will make my words in thy mouth fire, and this people wood, and it ſhall devour them." This threatening deſcribes their ruin as full in ſhorter words as the prophet Malachi, but what doth it mean? Not to ſend them into nonexiſtence, but to ſend a nation, whoſe language they knew not, to captivate them and ruin their country. Such tropes or figures of ſpeech was commonly uſed by the prophets. Malachi further informs them before this dreadful day took place, God would ſend Elijah, called in Mattheuw Elias, viz. John Baptiſt, and he ſhall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, leaſt I come and ſmite the earth with a curſe. This implies a call and room for repentance. At the day of judgment, there will be no turning of father's or children. "But he that is righteous

will be righteous ſtill, and he that is filthy will be filthy ſtill."

Having made theſe obſervations, I return to obſerve ſomething more particular reſpecting your quotation of Luke xvii. 29, every underſtanding reader muſt know by comparing this chapter from the 26 verſe to the end of the 36, with the xxiv. chap. of Matt. that St. Luke was refering to the ſame deſtruction of Jeruſalem that St. Matthew was, the relation is ſo much word for word alike, excepting this addition of the Sodomites in verſe 28 and 29. The two laſt verſes 36 and 37 will decide the matter. When St. Luke mentions the ſame words in verſe 36 that Matthew mentions in chap. xxiv. 40, Two men ſhall be in the field, the one ſhall be taken and the other left. Verſe 37, and they anſwered and ſaid unto him, where Lord? And he ſaid unto them, whereſoever the body is, thither will the eagles be gathered together. Let every underſtanding perſon judge, whether this figurative anſwer refers to the Jews as the devoted body left to ruin, and the Roman armies, whoſe enſigns were eagles, was what was ſignified being gathered together to deſtroy Jeruſalem? Or whether it can mean the nations of the earth being raiſed from the dead to judgment one taken and another left? with a number of eagles being gathered together along with them?

Thus, dear ſir, you have quoted a number of texts to help your cauſe which is evident to me do not refer to the purpoſe you quoted them for. I would put myſelf and you in

mind there is a great temptation when we are writing upon controverſial matters, and are ſtraightened to make out to our minds what we deſire to prove to uſe craftineſs, and to handle the word of God deceitfully, inſtead of witneſſing the plain bible truth to every man's conſcience. I have often been hurt in my feelings when I have heard preachers, and read books that deny we are partakers of the firſt ſin, viz. original ſin, and deny bible election; for ſuch as deny the one always deny the other. Such are often meeting with difficulties when they attempt to expound the ſcriptures, becauſe they cannot read but very few chapters, and often but few verſes, without one or the other ſtand in the way and often puzzel them to daub or plaſter them over with all their ſkill in perverting their plain meaning.

Dear ſir, you are ſo zealous, I conceive, to prove that the wicked after they are caſt into hell at the laſt day, will be as completely diſtroyed both ſoul and body, as the bodies of the people of Sodom were with their cities, that you have ſaid much, yea, a great deal too much, to prove and anſwer your purpoſe and thereby have proved yourſelf miſtaken. You ſay, "the ſoul and body will be completely deſtroyed in hell, as the bodies of the people of Sodom were." How comes it to paſs you do not ſay ſouls of the people of Sodom as well as bodies, what can this mean? The foundation of all your arguments, as obſerved before, depends upon the ſoul being mortal and that material fire can burn it into nonexiſtence as well as the body.

According to the whole chain of your reasonings the souls & bodies of the people of Sodom have been burnt and destroyed into nonexistence ever since the morning that Abraham beheld the smoke go up as the smoke of a furnace. We have no idea of any hotter fire than a furnace. Your plannet that you think is likely to burn up this world, the flaming fire of the Judgment day, whether planetary or any other material fire, will be no hotter to burn combustables than the vehement heat of the fire of Sodom, that we have any account or idea of.

You further say, everlasting punishment means everlasting destruction; and argues with all your might to prove that eternal fire immediately consumes soul and body into nonexestence, and is not ever burning, but when it takes place the wicked will be destroyed and will be no more, if I understand you. If this is true, the men of Sodom were certainly in a state of nonexistence in the apostle Jude's time, and were no more; for he testifies they were then suffering the vengeance of eternal fire. He doth not say of them as of the rebel angels that were reserved in chains unto the judgment of the great day, no; but they were then suffering the vengeance of eternal fire, which is the same fire our Lord Jesus speaks of in Matt. xxv. 41, which all the cursed must depart into at the day of judgment, as well as the men of Sodom. Dear sir, if your chain of reasoning is true, they were then in nonexistence, unless you can prove there is two sorts of eternal fire, which would be as difficult I think as to prove

a purgatory. Therefore it is evident to a demonſtration, their ſouls were immortal, and are not burnt with material fire, nor will not be burnt with eternal fire into nonexiſtence; or elſe they are in nonexiſtence already, and have been from the days of Abraham, and thus remained when St. Jude wrote his Epiſtle. If they are in nonexiſtence, they cannot appear at the judgment with the people of Capernaum, and have a more tolerable puniſhment than they will have, except they are created out of nonexiſtence, or are kept in exiſtence by a continued miracle. Theſe things you have yet got to clear out of the way, if you can, for they are ſelf evident according to ſcripture and ſound reaſon; or all your arguments to prove the nonexiſtence of the ſouls of the wicked, amount to nothing more than an abſurdity.

Whereas you think the plaineſt text to prove the wicked will have an everduring ſtate of miſery is Rev. xx. 10. And the devil that deceived them was caſt into the lake of fire and brimſtone, where the beaſt and the falſe prophet are, and ſhall be tormented day and night forever and ever. This text would prove it nicely as I underſtand you, if it was not mentioned as taking place before the reſurrection of the dead, firſt book, page 26. In your ſecond book, page 43, you ſay, it has no reference to the puniſhment of the wicked at the laſt day, &c. But the old Roman goverment, &c.

I will take a view of the account of what the Revelater ſays he ſaw in ſaid chap xx. with ſome other Scripture texts refering to the ſame

In order thereunto, it may be proper to obſerve, there is difficulty in explaining prophecies of temporal events, and ſome parts of the Revelations, until they receive their accompliſhment. For as writers have juſtly obſerved, it is the nature of ſuch propheſies not to be thoroughly underſtood till they are thoroughly fulfilled. I do not pretend to be accurate nor to underſtand but in part, neither am I going to contend about things that I or any mortal can be certain they have got an exact idea of, until the day ſhall declare it. I only communicate how I underſtand and believe in general reſpecting the reſurrection of juſt and unjuſt; Although we cannot be exact and aſſertive reſpecting ſuch important matters. The account is ſo expreſt by comparing ſundry ſcriptures, we may ſafely conſult them to ſtrengthen our faith in the univerſal and perfect government of Jehovah, provided we do not interpret them contrary to any expreſs declarations of Chriſt and his apoſtles; If we do we fall into an error. It is well known in the prophetic language of ſcripture, a kingdom is often repreſented by ſome kind of beaſt, nor is it unuſual in ſcripture for the ſame thing or ſubject to be repreſented under different ſimilitudes. In this xx. chap. the old ſerpent is called the dragon; he is mentioned in chap. xii. I think before the beaſt and the falſe prophets, and he will continue to practice infernal wickedneſs until he is faſtened in the bottomleſs pit a 1000 years, and as ſoon as he is looſed he will manifeſt like enmity in gathering gog and magog, the haters of

the saving truth, to attempt one more battle against the children of the first resurrection—but it will be the last we have any account of he will ever be suffered to attempt to eternity. The visions that the beloved disciple John relates in the xx. chap. First informs us of the dragon which is the devil and satan being bound and secured fast in the bottomless pit for a 1000 years. The next account is that he saw thrones and they that sat upon them, and judgment was given unto them. This I conceive, agrees with what our Lord Jesus told his apostles, Matt. xix. 28, when the Son of man shall sit in the throne of his glory, yea, also shall sit upon 12 thrones judging the 12 tribes of Israel. I understand the revelator had a view of Christ and his apostles appearing on thrones to judge the righteous belonging to the first resurrection. Accordingly the next thing he saw was the souls of them that were beheaded for the witness of Jesus, &c. &c. and they lived and reigned with Christ a 1000 years. But the rest of the dead lived not again until the 1000 years were finished. This is the first resurrection I understand by comparing St. Paul and the revelator, the righteous will be raised a 1000 years before the wicked, for the apostles say, 1 Thess. iv. chap. "The dead in Christ shall rise first." He doth not say how long first, but St. John says a 1000 years first, and he further says, "Blessed are they that have part in the first resurrection." There is no other resurrection mentioned for the righteous in the bible. St. John only mentions the leading char-

acters of thoſe who have part in the firſt reſurrection, viz. thoſe who were beheaded for the witneſs of Jeſus, &c. in behalf of all the reſt. But St. Paul ſays, "them alſo which ſleep in Jeſus will God bring with him," viz. at the firſt reſurrection; which includes all the ſaints who ſleep in Jeſus. You ſay, "that after the dead are all raiſed out of their graves, both righteous and wicked, and thoſe alive changed, they will all in a promiſcuous aſſembly be gathered before the judge in the air." My bible doth not ſay any ſuch a thing, as I conceive. St. Paul ſays, at the voice of the archangel, &c. we, viz. the ſaints which are alive, viz. upon the earth ſhall be caught up together with them, viz. that Chriſt brings with him at the firſt reſurrection. St. Paul is more particular in 1 Cor. xv. chap. "Behold I ſhew you a miſtery; we ſhall not all ſleep, but we ſhall all be changed, &c." The miſtery of a thing is the plain meaning of it, viz. that the righteous who are alive when the trumpet blows to raiſe them who have done good to the reſurrection of life, the living ſaints will be changed in a moment from mortal to immortal, and be qualified for the glorified ſtate, and to meet their Lord in the air, with all that belong to the firſt reſurrection, and will reign with Chriſt a 1000 years, but the reſt of the dead, viz. gog and magog, with all the wicked lived not again until the 1000 years were finiſhed; this is the matter of fact, as I underſtand the bible account. The next thing related is, that upon ſatan being looſed the old dragon

who had been with his angels, warring againſt Michael and his angels, Rev. xii. 7, viz. Jeſus Chriſt and his inſtruments ever ſince Cain killed his brother Abel. Satan will be ſatan ſtill, and no ſooner looſed will attempt one more battle againſt the holy city. Accordingly he will gather together gog and magog, &c. and they will compaſs the camp of the ſaints. He then mentions their diſappointment, being devoured by the fire of God's wrath, called fire out of heaven, elſewhere called the great day of his wrath; and immediately proceeds to give a more particular account how this fire will take place, as I conceive, by relating his viſion of one ſetting on a great white throne, and the dead, ſmall and great, ſtanding before God. Mark, theſe dead will be thoſe who belong to the reſurrection of damnation, viz. Gog and magog, the goats Chriſt ſpeaks of Matt. xxv. chap. They will be gathered on the left hand; the ſheep will be gathered a 1000 years before this, and will enter by the gates into the holy city. Then John ſaw the books opened and the fallen angels who had deceived gog and magog were judged by an heavenly book, the particulars we cannot deſcribe; for the apoſtle Jude ſays, verſe 6, they are reſerved unto the judgment of the great day. The book of the law of nature or creation, and the book of the law of Moſes, and the book of life, and the dead, viz. the wicked dead, gog and magog will be judged out of thoſe things which were written in the books, according to their works; and thoſe which were under the goſpel or book

of life, by which the children of the firſt reſurrection were excepted, being found diſbelievers and rejecters of the goſpel, there will not one be found in the book of life that was overlooked at the firſt reſurrection. So they will be caſt into the lake of fire, even all that were not found written in the book of life. Thus they will be devoured by the fire of God's wrath from God out of heaven in all their evil intentions againſt the beloved city. Not before the judgment ſits, but after judgment is pronounced depart ye curſed into everlaſting fire prepared for the devil and his angels. Thus all of them will be caſt down together both ſatan, gog and magog, and the wicked will be tormented with the ſame kind of fire which was prepared for the devil and his angels before the wicked had an exiſtence, viz. the fire of God's wrath, according to Chriſt's word, which will judge us at the laſt day.

The revelator ſays, in verſe 7, and when the 1000 years are expired, ſatan ſhall be looſed, &c. verſe 8, and ſhall go out to deceive the nations which are in the four quarters of the earth (theſe he calls) gog and magog, to gather them together to battle: the number of whom is as the ſand of the ſea. Verſe 9, and as they compaſſed the camp and the beloved city, fire came down from God out of heaven and devoured them.

Theſe numberleſs millions belonging to the reſurrection of damnation you repreſent, as I conceive, were after they were devoured by fire, brought, ſmall and great, to ſtand before

God, and were judged out of the books according to their works. How can this be accounted for if they were devoured by fire? being mortal soul and body they must be consumed before the judgment sat, if this being devoured by fire from God out of heaven means to cease to be. It is impossible to our reason that they could appear soon after before the judgment, for that which is not cannot be numbered and compared in number to the sand of the sea. It is evident by comparing this fire with what St. Paul speaks of 2. Thess. i. chap. It is the very flaming fire of vengeance on them that know not God, viz. gog and magog to punish them with an everlasting destruction, &c. This certainly must mean the flaming fire that you represent to put a complete end to the wicked; therefore it could not take place before the judgment sat. It is plain to me in order to conceive a consistency of the narrative given, the revelator having spoke of the devil, with gog and magog, having compassed the camp of the saints, mentions their sudden disappointment, and how the devil at the same time was disappointed, and then proceeds more particularly to tell us how the judgment sat, and they were all called and judged out of the books, and all the wicked were devoured; and the devil that deceived them being judged and condemned, was cast into the lake of fire and brimstone along with them, whom he had deceived, where the beast and the false prophet are.

When you and a thouſand others have gueſſed what the beaſt and the falſe prophet mean, it is evident they are included with the wicked, and were devoured by the fire of God at the reſurrection of damnation, according to the books they were judged by, and being ſent into the lake of fire and brimſtone, which our Lord Jeſus expreſſes by everlaſting fire, the devil was judged and caſt in along with them. This is the moſt conſiſtent view I am able to form of the account given in ſaid xx. chap. of Revelations, compared with other texts reſpecting the wicked at the day of judgment, it cannot mean any puniſhment or torment in time, for that cannot be forever and ever.

This fire from heaven I take to be what is ſpoken of in Theſſalonians, mentioned by St. Paul, taking vengeance on them that know not God, viz. gog & magog. This is the criſis, t appears to me, for your wandering ſtar to burn up this earth, if ever it is to be burnt up by a comit. This is the time I think referred to by St. Peter, 2 Epiſtle, iii. chap. whether St. Peter meant by the word earth in the 10th verſe, any more than he did by the word world in the ſixth verſe, viz. the inhabitants of the world, I muſt leave for the day to declare it (as St. Paul ſays, 1 Cor. iii. 13,) becauſe it ſhall be revealed by fire; and whether there will be any other fire beſides the fire of God's word, which will try every man's work of what ſort it is, I am willing to leave to my dear redeemer, who is to manage the whole important tranſactions of that great reckoning day. If by

earth St. Peter meant the terreſtrial globe and the works of men built upon it, then the earth muſt be as really burnt up and conſumed as the building, &c. but you ſay " this fire will not deſtroy the earth," &c. where do you learn it? Your idea is as a riddle to me. The works therein will be burnt up by this fire, that is, totally deſtroyed as briars and thorns are deſtroyed when burnt with fire, and the wicked will be raiſed corruptible, ſay you, and periſh, being deſtroyed by fire, that is burnt up. St. Peter ſays, the earth ſhall be burnt up as well as the works, &c. You ſay " not deſtroyed." When you want a metaphorical word or ſentence to mean final deſtruction, then that is its meaning, if not, then in your opinion it means ſomething elſe which is all the proof you have offered that I can ſee. You ſay, ſee verſe 13, as though it was a proof of what you had ſaid. But verſe 13 doth not ſay a word about it. It ſpeaks of a new heaven and earth; it ſays nothing of any old earth being brought into a new and pure ſtate, viz. the terreſtrial globe. The revelator ſays, from the face of him that ſat on the great white throne, the earth and the heaven fled away; and there was found no place for them. Rev. xx. 11. If there is no place found for the earth or the material heaven they cannot be the habitation of the ſaints within unbounded ſpace. If we can find what heaven and earth will flee away from the face of the great Judge Jeſus Chriſt at the day of judgment, it may help us to form an idea of what is ment by the new heavens and the new

earth, wherein dwelleth righteouſneſs. If we conſider the term earth is a word by which the inhabitants of it who dwell in earthly and corruptable bodies are called, Jere. xxii. 29, O earth, earth, earth, hear ye the word of the Lord, that is, the inhabitants of the earth. Likewiſe the earth ſhall be full of the knowledge of the Lord, &c. Iſa. xi. 9, and xxxiv. 1, let the earth hear, &c. Many ſuch texts doth not mean the element of earth, but the people. At the appearence and face of Jeſus Chriſt at the firſt reſurrection, theſe earthly bodies in our preſent mortal and corruptible ſtate will flee away, and there will be no place found for them; for corruption will put on incorruption, and mortal immortality, and the heavens of the church militant will flee away and become the church triumphant; faith will be ſwallowed up in viſion, and hope in fruition, and militant grace exchanged for glory. Thus there will be truely a new heaven and a new earth, wherein dwelleth righteouſneſs beſide the terreſtrial globe. In this new earth there will be no ſea. At the reſurrection of damnation when the devil compaſſeth the beloved city, the earth of gog and magog, I mean their corruptible and mortal ſtate will flee away, and they made immortal, and ſhall come forth their bodies from the earth and ſeas, and their ſouls ſhall hell give up to the reſurrection of damnation. The new heavens and earth referred to by St. Peter, I conceive, is primarily pointed at agreeable to the ſenſe I have deſcribed, for he mentions a promiſe, and ſays, nevertheleſs we

look according to his promiſe for a new heaven and new earth, &c. The apoſtle refers to Iſa. lxv. 17, and lxvi. 22—For behold I create new heavens and a new earth ; and the former ſhall not be remembered, nor come into mind. Verſe 18, But be ye glad and rejoice forever in that which I create ; for behold I create Jeruſalem a rejoicing, and her people a joy, &c. The voice of weeping ſhall be no more heard in her, nor the voice of crying. Chap. lxvi. 22, For as the new heavens and the new earth which I will make, ſhall remain before me, ſaith the Lord, &c. As to any new model or faſhion of the material or elementary heavens or earth, the ſcriptures have not explicitly revealed what, or how, or my underſtanding is not opened to diſcern it ; neither is it eſſential to our ſalvation, whether we know until the day ſhall declare it. If I can be ſo happy as to have a part in the firſt reſurrection, I am content to leave it to the great judge who knows all about it.

Chriſt ſays, before him ſhall be gathered together all nations. Chriſt doth not ſay how long he ſhall be in executing the numberleſs millions of accounts contained in the ſeveral books, at the day of judgment, whether a day conſiſting of twenty-four hours, or thouſands of years. It will be the day of judgment from the firſt to the laſt while it continues, be it longer or ſhorter. Our Lord Jeſus ſays, John v. 28 & 29, "For the hour is coming, in the which all that are in the graves ſhall hear his voice, and ſhall come forth ; they that have done good,

unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Hence some may think that all the dead, just and unjust, will be raised in one and the same hour. But it is evident by the more particular account given by the apostles, that the hour is coming when the good shall come forth to the resurrection of life; and the hour is coming when the evil shall come forth to the resurrection of damnation. But the hour that the good will come forth, will be a thousand years before the hour that the evil will come forth, according to St. Paul & St. John's account of the resurrection of the righteous, and of the wicked. I understand those who belong to the first resurrection, who were dead, will hear his voice and be separated from the wicked and come forth, and the living saints will be changed and will be honored with right hand honor a 1000 years. Then gog and magog, all those whose bodies were held by death this 1000 years in earth or sea, and all the souls in hell will be gathered together, death and hell will give up their dead; and when the judgment is past according to the books, all the bodies in earth or sea being raised immortal, and their souls being gathered out of hell, and united to their bodies, death and hell, that is, all bodies held under the power of death, and the souls gathered out of hell, will be cast into the lake of fire. I conceive this to be what is ment by death and hell, being cast into the lake of fire. This is the second death, distinguished from the first, because the bodies being at rest

before under the power of death, there was not a full and complete punishment of body and soul united, but then body and soul being prepared, to suffer the everlasting fire, our Lord speaks of Matt. xxv. 41, prepared for the devil and his angels, which is the same that St. John means by the lake of fire.

The first death that took place upon the first man Adam, was a death of trespass and sin. Hence fear arising from guilt, deprived the sinner of that love and favour of God which is the happiness and life of the soul; not that the sinner ceased to be, but was to be punished with briars and thorns, and sweat and labor, and exposed to various sorrows and calamities during the time he lived on the earth. But whereas it pleased God to reveal a remedy through the eternal word and true light, viz. Jesus Christ, to deliver the sinner from the first death with all its consequences who should believe and have a share in this remedy. Man thereby became a prisoner of hope. The sinful family of Adam who live and die disbelieving this remedy after the resurrection, is to die the second death, which is a death of despair and everlasting punishment for sin in everlasting fire, prepared for the devil and his angels; not that their souls or bodies will cease to exist or have a being any more than they ceased to be by the first death. By saying if death means to live, &c. you have displayed your cunning to render it inconsistent. But that the wicked will live a life of existence, that is, have a state of being forever and ever in the lake of fire and

brimſtone, which is called the ſecond death, is as true as the bible teſtimony; otherwiſe their worm would die, and the everlaſting fire would be quenched—mind that. The Sodomites have been long dead, ſuffering the vengeance of eternal fire, yet they live a life of exiſtence and muſt be at the day of judgment, and the ſame power that ſupports their life of exiſtence now, will continue it forever and ever in what is called the ſecond death, according to the teſtimony of Chriſt and his apoſtles. In this ſcriptural ſenſe they will live forever and ever after they are dead in the other ſenſe. However, you may play with the words life and death becauſe they have ſeveral different ſenſes in the holy ſcriptures. When you have uſed your utmoſt ſkill to prove your opinion, what is meant by the ſecond death, is ſo plainly, particularly and fully expreſſed by Chriſt and his apoſtles, that to an enlightened mind who believes the ſcriptures, it carries its own evidence, and juſtly admits of no argument to the contrary: neither can it be entangled with all the ſophiſtry that you or any mortal can invent. If any perſon is poſſeſſed with ſuch credulity as to be perſuaded that to be curſed by Chriſt, and told to depart into everlaſting fire prepared for the devil and his angels, and there to have an everlaſting puniſhment, means nothing more than to be ſuddenly burnt up with material fire, ſoul and body into nothing; that is, not to have an exiſtence in any ſenſe of the word whatever, according to your account. For nothing to have a part in a nothing lake that

burns with a nothing fire and brimstone, where the devil shall be tormented with a nothing torment, day and night, forever and ever, all means nothing more than to be consumed suddenly into nothing, both wicked men and devils; and instead of weeping and gnashing of teeth, it will be all nothing, no existence of souls or bodies, or what is called everlasting fire, &c. All the dreadful and terrifying expressions made use of by the holy ghost, mean no more than a sudden death, ceasing to be in any sense whatever. I conceive if there is any such credulous person or persons, it is but little benefit for them to have a bible. It appears impossible to our senses, that the wicked without existence, can in any proper sense of the word have a part in everlasting fire, with eyes, hands and feet, where their worm dieth not, and the fire is not quenched, and for the devil to be tormentd for ever and ever without an existence, is such a contradiction to every sensible idea we can form either from scripture or reason, it is a complete absurdity.

Here I must remark the difference what Christ says, respecting the righteous and the wicked. Then shall the king say unto them on his right hand, come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world. Here it is evident, this kingdom was prepared for all the sheep, viz. that belong to the first resurrection in the foreknowledge of God, when it was prepared for the apostles and prophets. Christ doth not say of the punishment as he doth of

the bleſſings, that it was prepared from the beginning of the world; if ſo, men might think God deſigned men's puniſhment before they ſinned. Although Chriſt ſays to the ſaints, come ye bleſſed of my father, &c. he ſaith not to the wicked, go ye curſed of my father, for God is the author and procurer of men's happineſs, but man only is the author of his own miſery: we ſhould always keep this diſtinction in view. This fire of hell I underſtand to be the fire of God's wrath, poured out upon the rebel angels before Adam ſinned. Thoſe immaterial, inviſible ſpirits could not be tormented with elementary fire any more than air, as I conceive of it; and the like fire of God's wrath will torment thoſe who belong to the reſurrection of damnation. Remember, ſays Abraham, thou in thy life time receivedſt thy good things, Luke xvi. Their worm will never die, but always be reflecting upon their own choice of the pleaſures of ſin in time, and trying to gain the world, &c. Time ſinfully waſted, ſeaſons of grace ſlighted, the mercies of God abuſed, the reproof of the ſpirit quenched: then conſcience roaring under the guilt of keen deſpair for not minding Chriſt's warnings, what ſhall it profit to gain the world and looſe the ſoul, &c? Thus the fire of Chriſt's word will never be quenched, the truth will eternally pronounce damnation againſt them for their pride, unbelief, and enmity againſt the plan of free grace, and the croſs of Jeſus. The body in all its members will be a mean of torment, I expect; their eyes with frightful ſpectacles, and their old

companions in sin, every time they behold such with whom they have committed adultry, murder, knavery, with every other crime, it will revive their guilt, and enrage their despair; while their ears are filled with wailings, outcries, and gnashing of teeth out of anguish of soul, upbraiding and cursing one another for their sin and folly, and their God and their king, and looking upward, never expecting to be in any wise relieved to eternity. O, eternity! eternity! this will clinch the nail of their torments; but could they believe your private interpretation of certain texts, that they should be burnt up, and sent into nonexistence after thousands of years, it would be glad tidings in hell to those damned rebels, instead of being considered as a punishment, as it appears to me. For when the great day of God's wrath, the flaming fire of his vengeance, shall take place at the resurrection of damnation, the devouring fire of his voice will force those, no doubt, who by persecution had driven Christ's sheep into dens and caves, to call upon the mountains to hide themselves, any deliverance would be welcome, but alas! all help will fail, and all hope will be destroyed, false confidences and vain expectations will be then consumed, which I take to be in general, the meaning of those expressions of perishing, being consumed, burnt up like briars and thorns, blown away like chaff, &c. which you mention. It doth not mean the nonexistence of their being, no; it would contradict a cloud of scripture testimonies. You may say, Christ is able to destroy

both ſoul and body (where?) in hell, granted. St. Luke ſays, Luke xii. after he hath killed, hath power to caſt into hell. What killing is that? not nonexiſtence that doth not dwell in hell nor any where elſe. Becauſe Chriſt has power to deſtroy our being, it is no proof he will do it, neither is there a text in the bible that aſſerts he will, if there was, it would contradict ſome of the plaineſt declarations that ever dropt from his ſacred lips.

I would add a few thoughts further reſpecting the righteous and the wicked.

I expect from the account revealed in the holy ſcriptures reſpecting the firſt reſurrection, it will be the happieſt and moſt joyful day that the ſaints ever experienced, nothing to dread or affright them. Then they will have a glorious reſt from their labours, and their works will follow them as evidences of their faithfulneſs. No fire but that word of Chriſt that ſays, come ye bleſſed of my father, inherit the kingdom prepared for you from the foundation of the world. None of their ſins mentioned, they were blotted out in time. The word of the truth of the goſpel had looſed them in time, and then they will be looſed in heaven, Matt. xvi. The Son of God had made them free in time, and then they will be made free indeed. Then their bleſſed redeemer will ſee them again in a glorified manner, and make their hearts rejoice, John xvi. Then he will appear their Saviour before his ancients glorioufly, viz. the aged angels, Iſai. xxiv. I do not recollect the mention of books to judge the

ſheep, but the children of the firſt reſurrection have their deeds of charity and labours of love mentioned, but not one of their ſins they were forgiven, and blotted out in time. Numberleſs millions, even all that have part in the firſt reſurrection, will enter through the gates into the beloved city, after they have met their returning ſaviour in the air, the city, the revelater deſcribes, chap. xxi. Like Jacob's ladder, reaching from earth, with its foundations 12000 furlongs into the air, ſo far muſt they aſcend and enter the pearly gates. If this city will not reach from earth to the heavens 12000 furlongs, or 1500 miles, I can form no idea how gog and magog could go up upon the breadth of the earth and compaſs this beloved city about, but to ſurround what ſtood upon the earth. It appears to me our Lord Jeſus will reign over the beloved city in his glory, with the children of the firſt reſurrection, a thouſand years, before he appears to take vengeance on gog and magog in flaming fire, let the fire mean what it may. I conceive the children of the firſt reſurrection will be no more diſturbed by what ſatan, with gog and magog will attempt to do, than they are now in heaven. For immediately upon their compaſſing the beloved city, Jeſus Chriſt will appear on his great white throne in diſtinction from the other thrones John at firſt mentioned at the firſt reſurrection, and call Satan, with gog and magog, to appear and anſwer for their conduct, according to the things written in the books St. John ſaw opened; and then

being judged and condemned according to their works, every ſecret ſin will be revealed, and every idle word reckoned into the dreadful account with all their hatred of the ſaving truth, and their perſecuting malice diſplayed againſt the ſaints of the moſt high in the ſeveral ages of the world, according to the meaſure of light manifeſted in their day of viſitation. Them that knew much of their maſter's will and did it not, will be beaten with many ſtripes; and them that knew leſs, will be beaten in proportion. Then in the preſence of the holy angels, and the numberleſs millions of ſaints who belong to the beloved city, God's juſtice will be demonſtrated, his perfect wiſdom unfolded, and miſterious providences wiſely reſolved, his attributes wonderfully diſplayed, the depths of divine councils marvellouſly opened and cleared, to the joyful ſatisfaction of the righteous, which will gain their univerſal conſent and judgment. In this ſenſe, I conceive, the ſaints are to judge the world of gog and magog, viz. all that belong to the reſurrection of damnation. To perform all theſe things, if it ſhould take a long time it would be no wonder. This will be a dreadful conſternation to the wicked, who will be ſent into the lake with the old ſerpent that led them, and there they will have their part of the ſame kind of fire, originally prepared for the devil and his angels. This fire and damnation of hell, muſt be endured by gog and magog, and their father, the devil, and his angels, exactly as long as the ſaints that belong to the firſt reſ-

urrection, and their bleſſed redeemer, Jeſus Chriſt, and the elect angels will be happy in heaven; for the holy ghoſt has teſtified it repeatedly and expreſsly by the mouth of Jeſus Chriſt and his inſpired witneſſes. I will add, whereas the diſcovery and knowledge of the truth is the higheſt perfection and happineſs of a rational mind that poſſeſſes it, what inexpreſſible delights may we conclude the ſaints will feel in that region of light and knowledge where they will be enabled with eaſe to underſtand many difficult queſtions in divinity, and trace the intricate mazes of divine providence; and with inexpreſſible delight, know and ſee that the Lord is righteous in all his ways, Pſalm clxv. 17. They will doubtleſs have their underſtandings vaſtly enlarged, their apprehenſions quickened, their perceptions clear and diſtinct, without any mixture of error, their memories ſtrong, and they being in many reſpects equal to the angels, who at preſent excel in ſtrength and wiſdom, Luke xx. 36. They will doubtleſs be enabled to ſee and diſcern the angels and ſpiritual bodies of the ſaints, and to behold the glorified body of the Lord Jeſus in all its heavenly honour. We know it is one of the greateſt pleaſures we are here capable of, to ſee our friends, and be admitted to the preſence, friendſhip and converſation of holy, learned, and great perſons, who are likewiſe humble and familiar with us, and delight to let us into their ſecrets, how joyfully do we ſpend the time. What happineſs will it be to hear the converſation of Chriſt, the wonderful

counſellor, informing and leading the ſaints into all the pleaſant & delightful paths of divine wiſdom and knowledge. Then the ſaints will be informed, I expect, and underſtand in a meaſure by their great inſtructor, our Lord Jeſus, how God is ſelf-exiſtent, and without beginning, and how he can command into being things that were not. He will doubtleſs help them to form ſuitable ideas of eternity and immenſity, which are now ſome of the greateſt of all myſteries. There I expect the ſaints will be enabled to underſtand in a meaſure the great queſtion concerning the cauſe and origin of ſin, which has here ſo much puzzled the chriſtian world, and will be inſtructed how it was not inconſiſtent with the ſupreme wiſdom and goodneſs of God, not to hinder or prevent the dreadful ſins and wickedneſſes which have been acted, and which he had power to have prevented, had it been conſiſtent with the counſel of his will. In a word, I conceive, they will to eternity be entertained with every ſuitable thing that can make them happy.

I underſtand the mind, ſpirit or ſoul of a man is an inviſible exiſtence, not compounded of elements, that ever I could learn from the holy ſcriptures or any other book, it is created by God, and has a power of underſtanding, reaſoning, loving or hating, rejoicing or ſorrowing, willing or refuſing, and capable of being miſerable or happy, and has a thirſt implanted in it ardently to deſire what it thinks will make it happy, whether it reſpects things

of time or eternity; and if its desires are crossed, it is in proportion miserable. It is a thinking, incorporeal existence, and therefore I conceive is no more affected with the element of fire than air, any more than the angel in the fire of Manoah's sacrifice, Judges xiii. 20, and being thus made, cannot be destroyed by any created element whatsoever. It must be an act of the same godlike power to put an end to it that first gave it being. I can frame no idea how thoughts can be burnt up with material fire. How many souls from the death of Cain until the flood, and from thence to the destruction of Jerusalem, have endured the fire, flame and torments of hell for thousands of years past, yet they are not destroyed or consumed into nonexistence, nor never will be, for the mouth of the Lord Jesus hath spoken it, Matt. xxv. 46; they must appear at the judgment, and their bodies and souls being united, must be qualified to endure everlasting punishment, where their worm dieth not, and the fire is not quenched, as surely as Jesus Christ is the faithful and true witness, and the judge of the world. Thus it is evident to a demonstration, the bodies of the wicked that are sown in corruption, must be raised in corruption, as well as the righteous, that they may to all eternity perpetuate the memory of rebelling against the law of their God, and the damnable criminality of slighting the remedy God has provided for the relief of the guilty that believe the gospel of his son Jesus Christ.

Another proof that the wicked will be raiſed immortal, and be in a ſtate of miſerable exiſtence without an end is, that every man at the day of judgment ſhall be everlaſtingly rewarded according to his works. You own in page 7, firſt book, they are not, viz. the righteous rewarded and the unrighteous puniſhed in this world, but the unrighteous are reſerved to the day of judgment, to be puniſhed according to their works, and that it will be more tolerable for Sodomites in the day of judgment, than for Capernaum, which was to be brought down to hell, if I underſtand you. How can this be if they, viz. the inhabitants of Capernaum and the Sodomites all periſh together, being conſumed into nonexiſtence, and having a final end at the ſame time by burning? Will Sodom have an eaſier death than Capernaum? Which way can it be anſwered? The only pretended reaſon that I can think of, was thought upon and gueſſed at by one *Mr. Samuel Bourn*, many ages paſt, who had ſome followers called *Bourneans*. He held "the final puniſhment of the wicked will be a total extinction of life and being, and that the ſentence of eternal death, or annihilation, ſhall be executed with more or leſs torment preceding or attending the final period in proportion to the great or leſs guilt of the criminal." His opinion or ſay ſo, is all the proof I have ever ſeen, for the Bible ſays no ſuch thing. How is it poſſible to conceive how the torments and vengeance of eternal fire, ſuffered by the Sodomites ſo many ages before the inhabitants of Capernaum had a be-

ing, and until the day of judgment, when Sodom and Capernaum muſt appear and be judged? Then to be burnt up in a few minutes, together with the ſame kind of fire, and ceaſe to be, as though they never had a being. How is it poſſible to conceive and reconcile ſuch a ſtrange opinion with the divine rule our Lord Jeſus ſays he ſhall regard? Luke xii. In which chap. we are informed the aggrevation of guilt, and the proportionable puniſhment or ſtripes, will be according to the light and knowledge of their maſter's will which they have ſinned againſt. Sodom had the law of creation. Capernaum was exalted to heaven in privileges, having the bleſſed goſpel and mighty works of our Lord Jeſus manifeſted among them. Chriſt ſays, Matt. xi. 23, "And thou, Capernaum, which art exalted unto heaven, ſhall be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day." How is it poſſible to reconcile ſuch an opinion with the divine rule? it cannot be comprehended, neither can it be proved by any text expreſſed in the bible; it may be gueſſed at and that is all. *Mr. Bourn* is the only man, with his few followers, that I read or ever heard of, that held the ſoul is mortal, before your publications appeared, excepting the mortal deiſts who deny Jeſus Chriſt to be the Saviour of Sinners, and hold the ſoul is mortal, and has a final end when the body returns to the duſt. *Mr. Bourn's* ideas appear to me to be a compound opinion, made up of

part mortal deism and part divine revelation. I say in part, for there is not a word or syllable expressed in the bible that the soul of man is mortal, or that the rebel angels are mortal, or that either of them will have a final end, or be no more, or cease to be; all such words with total extinction of being, are added by those who dare to add more than what the holy ghost has expressed, in order to make out the soul or thinking mind of man is mortal, and can be burnt up with material fire. I conceive it is a contradiction to scripture, and repugnant to reason. Jesus Christ says, the left hand nations shall go away into everlasting punishment. You say they are to perish, and cease to have an existence, if I understand you. Let your own conscience as well as others, judge which is to be believed, Jesus Christ's plain and express declaration, or your private opinion of the meaning of certain figurative and metaphorical texts of scripture. What proves that you are mistaken in your casting of figures, I mean your gloss and private interpretations of figurative texts and metaphorical sentences of scripture, is this, viz: The sum total of your account respecting the punishment of the wicked after the day of judgment, is as contrary to the account summed up by Jesus Christ and his inspired witnesses, as the east point of a compass is from the west, which is so opposite to each other they never will come together. The account summed up by Christ and his inspired witnesses respecting the punishment of the wicked is, that they shall be turned into hell,

Pſalm ix. 17. That hell is a ſtate or place of torments, Luke xvi. 23. And in hell he lifted up his eyes, being in torments. And the ſmoke of their torments aſcendeth up for ever and ever, and they have no reſt day nor night, Rev. xiv. 11. But the fearful, and the unbelieving, &c. ſhall have their part in the lake which burneth with fire and brimſtone, &c. Rev. xxi. 8. And theſe ſhall go away into everlaſting puniſhment; but the righteous into life eternal, Matt. xxv. 46. Theſe texts, dear ſir, contain in ſubſtance the ſum of the puniſhment of the wicked after the day of judgment. Your caſt ſummed up is, if I underſtand you, they are to periſh and be conſumed, burnt up and deſtroyed, and ceaſe to be, not having exiſtence in any ſenſe whatever. What a great difference there is between your account and what is written in the holy ſcriptures expreſsly concerning the puniſhment of the wicked after the day of judgment. Our Lord Jeſus Chriſt has explicitly declared, they that have done evil ſhall come to the reſurrection of damnation, that is, condemnation to eternal puniſhment. Hence it is ſelf-evident, unleſs you can prove by the ſcriptures, that not to have any exiſtence, is the true meaning of departing into everlaſting fire, and of the damnation of hell, that is, condemnation to eternal puniſhment in everlaſting fire. A thouſand of your gloſſes put upon figurative texts of ſcripture, will be to no more purpoſe than a ſounding braſs or a tinkling cymbal would anſwer to ſtill

the voice of the archangel, and the trump of God at the judgment day.

I am aſtoniſhed to think that a man who has been ſo critical reſpecting uſing any words or terms of ſpeech that are not mentioned in the bible, ſuch as deity, ſovreignty, trinity, original, &c. ſhould get ſo bewildered as to ſum up the meaning of all the bible expreſſions, reſpecting the miſery of the wicked after the reſurrection, by adding words that never were uſed nor heard of in the bible, viz. ceaſe to be, final end, be no more, reſpecting the wicked, nor any word of a ſimilar import, viz. nonexiſtence or annihilation. Can any chriſtian be ſo impoſed upon and miſled as to believe that the holy ghoſt would leave us ſo in the dark about the true meaning of the everlaſting puniſhment of the wicked, that there is not a word in the bible that expreſsly informs us what is the meaning thereof, but we muſt borrow unſcriptural words to help the holy ghoſt to ſhew us its true meaning, or remain ignorant until the day of judgment ſhall declare it? let the reader think how inconſiſtent it appears, with what our Lord told his diſciples in John xvi. 13, "How be it when he, the ſpirit of truth is come, he will guide you into all truth."

I do not find by comparing the ſcriptures, that one of the many texts you have quoted, when they refer to man that is a worm, and the ſon of man which is a worm, means nonexiſtence, or to ceaſe to be, if they did their worm would die, and conſequently the fire would be quenched inſtead of being everlaſting.

Dear sir, you must be sensible, I expect, that the words destroy, perish and destruction, devour, consume, &c. with your other metaphorical texts is made use of in the scriptures in different senses and has sometimes reference to good men as well as evil; sometimes to nations, sometimes to the land, to poverty, and several other things. Sometimes to the power and authority and evil workings of men and devils, sometimes to false confidences, vain hopes, evil intentions, &c. &c. All such things may be destroyed, consumed, perish, and be blown away like chaff, and the circumstances of men, and their mode of existence, may be burnt up and consumed, &c. But there are no such words as cease to be, final end, be no more, in the bible, respecting men or devils after the resurrection. They are unscriptural words that the holy ghost has never mentioned in the sense you have, and are not to be found in the revealed counsel of God. You have borrowed and added them as they have reference to the doom of the wicked after the day of judgment, by consequence drawn through your reasonings from figurative texts of scripture. For there is not one inspired witness recorded in the bible that ever mentioned the words respecting the end of men or devils. You are suffered to be led away into such ideas by your own human resonings, or have been insnared by the reasonings of some one or more that has lived before you, as it appears to me.

Thus, dear sir, I have freely communicated to you another way that I understand ma-

ny texts of ſcripture different from the way you have explained them; and having granted your public requeſt, I hope you will not take it unkind, but allow me the ſame liberty you take yourſelf in publiſhing your ideas reſpecting the ſubjects contained in your ſeveral books. If you ſee fit to publiſh any remarks upon what I have written, in order to pull the mote out of my eye; If you will regard your profeſſed Lord and Maſter's directions, viz: Firſt caſt out the beam out of thine own eye, that you may ſee clearly to caſt the mote out of mine, I will publicly thank you.

If you ſhould think it duty to perform the operation, I requeſt you to do it friendly, with your utmoſt ſkill and care, for you know the eye is a moſt tender part, and a ſmall miſtake may leave it more blind than if you had let it alone. I conceive it is impoſſible for you to perform it well and to good effect without you can prove to a demonſtration, by a fair compariſon of ſcripture texts, the following articles, becauſe they contain the differences between our ſentiments of what we have wrote upon.

Firſt, If you can prove the ſin of pride united with the diſbelief of the truth is not the firſt or original ſin we have ever heard of among the angels, & firſt took place in the heart of our mother Eve on the earth, and that the family of our father Adam, born after the fleſh, is not naturally corrupted with it, that is, not having a proud temper and a diſpoſition naturally, but learn it ſome other way, and that

we are not naturally depraved and considered in a state of unbelief, nor by nature children of wrath, nor have we all sinned in Adam, neither by the one man, Adam's disobedience are many made sinners, and clear up the meaning of such texts that testify such ideas, and prove that they really mean different from what the letter of the words evidently declare.....2d. That Adam did not die a death of trespass and sin in the very day he trespassed and eat the forbidden fruit.....3d. That their worm our Lord Jesus says shall never die, Mark ix. doth not mean man that is a worm, and the son of man which is a worm, consisting of body and soul, as I have described it after the resurrection, and prove what it doth mean according to scripture account.....4th. That the words or expression forever and ever, have different meanings respecting duration in the new testament, and prove wherein and when it differs in its meaning.....5th. That the scriptures do make a proper distinction as to kind, and do manifest a different sense and meaning in cases of criminality committed against the law of God the Father, and Jesus Christ, between everlasting punishment and misery or torment.....6th. If you acknowledge there are intelligent existences, both angels and spirits, or souls of men that are endowed with the powers of understanding, reason, and a multitude of thoughts by which they can form real, just and distinct ideas, and are capable of happiness or misery without corporeal bodies. I desire you may prove if you can either by

ſcripture or reaſon, how ſuch ſpiritual exiſtences can be burnt and conſumed with material fire and ceaſe to be thinking exiſtences..... Laſtly, Prove how the devil can be tormented for ever and ever without he exiſts for ever and ever, Rev. xx. 10. If you can prove theſe articles by fair comparing of ſcripture texts, expreſſive of the matters wherein we differ in ſentiments, you will pull the mote out of my eye completely, and help me to new ſight and new ſcripture light, and many more, and will have an old man converted to your faith, if I live to ſee theſe things cleared up to demonſtration. For I have been praying to the Lord more than fifty years by day and by night, that I might know what is truth. And I ſtand as ready to receive new light and inſtruction in the line of bible truth as ever I did, and I am as willing you ſhould be the inſtrument, if the Lord will, to help me as any man in the world. If I retain any error reſpecting what I have written, I ſhould rejoice to change it away for the truth, and think I ſhould make a very good bargain.

If you undertake to clear up the articles mentioned, and inſtead of communicating light to my underſtanding, it ſhould appear to me that you have darkened counſel with words, without ſcriptural knowledge, perhaps I may feel it duty to try to help you again, if I ſhould live to have opportunity. But if you ſee fit to act the critic, and take notice of ſuch things as are not to the purpoſe, inſtead of particularly endeavouring to clear up the articles I have men-

tioned, I conceive it will appear to every enlightened, unprejudiced mind, it is becauſe you are conſcious it cannot be performed, and ſo endeavour to quibble, or ſay ſomething elſe to evade it. If you ſhould thus proceed, and do not hurt yourſelf and the cauſe you are maintaining, I am not careful reſpecting your hurting me or the cauſe I am endeavouring to maintain, and I ſhall view it unworthy of a public anſwer: meantime I will hope better things of you. I am ſenſible, dear ſir, that he who undertakes to confute error, ſhould himſelf be a lover of truth, and of mankind. I am likewiſe ſenſible of the imperfection of all human knowledge, and that it is difficult to aſcertain the exact ſenſe of ſome paſſages of the divine oracles. If you or any other reader find, by having any further light than I have attained; that I have made any material miſtakes, and will make it appear that I have contradicted the conſiſtent line of bible truth by what I have publiſhed, inſtead of being offended, I truſt I ſhall thank you, or him, for being inſtructed more perfectly; provided you or any other do it in a chriſtian, friendly manner; and I deſire your pity as chriſtians, and wherein you will ſhew me I have erred as a man, I will endeavour you ſhall ſee that as a chriſtian, it was not my want of love to the truth, but want of light to diſcover it, that miſled me.

I pray the Father of lights, the author of truth, and the giver of grace, may enlighten our minds to diſtinguiſh the truth of God from

the errors of men. That as children of the true light, we may walk in the true apoſtolic faith and divine teachings of the holy ſpirit, in a conſtant courſe of holineſs, until we are made ready for the inheritance of the ſaints in glory. This is what I wiſh you, with myſelf, and every reader that is a ſubject of prayer. Amen.

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P. S. I would inform the public, that whereas, *Mr. Elias Smith* has on the outſide, of the outſide covering of his Chriſtian's Magazine, ſo called, publiſhed ſeveral reaſons why my pamphlet was not printed, &c. I think it duty to inform his readers they are not true, as he has repreſented them. I cannot account why he ſhould be ſuch a meddler, unleſs he thought it might ſome how degrade, &c. If any man however high in profeſſion of ſuperior light and zeal improve his gifts, in trying to degrade individual characters, or profeſſed churches of Chriſt, by publiſhing wrong ſtatements of things, either by gueſs or information only on one part, and thereby convey unjuſt ideas of facts, and publiſh nicnames, and in a figurative way try to render the characters of his fellow men ridiculous. If a good man ſhould be left to do ſuch things, we know in ſo doing he doth not realize what manner of ſpirit he is of, any more than the diſciples, Luke ix. 54, who wanted to burn the Samaritans. Such a good man is to be pitied. The

way to prevent such things doing harm, is, for the reader to form no judgment to the hurt of any character, on a report only on one part, any more than he would be willing to have his own or his friends characters disesteemed by a party report, without having liberty to defend their own cause. Thus let the reader do according to Christ's directions, as he would have another do by him, and it will put it out of the power of any to defame or degrade any approved character, until the matter is fully known on each part. I wish this divine rule may be regarded by us all, and it will prevent the evil effect of slander.